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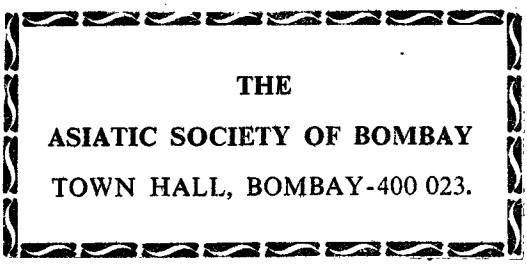

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Hakluytus Posthumus
or
Purchas His Pilgrimes

In Twenty Volumes

Volume X

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Hakluytus Posthumus

or

Purchas His Pilgrimes

Contayning a History of the World
in Sea Voyages and Lande Travells
by Englishmen and others

By

SAMUEL PURCHAS, B.D.

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ac

VOLUME X

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Præteritorum,

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THE TENTH BOOKE.

Chap. I.

Briefe Collections of Voyages, chiefly of Spaniards and Portugals, taken out of Antonie Galvanos Booke of the Discoveries of the World.

IN the yeere 1153.* in the time of Fredericke Barbarossa it is written, that there came to Lubec, a Citie of Germanie, one Canoa with certaine Indians, like unto a long Barge: which seemed to have come from the coast of Baccalaos, which standeth in the same latitude that Germanie doth: The Germaines greatly wondered to see such a Barge, and such People, not knowing from whence they came, nor understanding their speech, especially because there was then no knowledge of that Countrie, as now there is: it may be credible that though the Boate was small in respect of those huge Seas, yet the Winde and Water might bring them thither: as wee see in these our dayes, that the Almadie, which is but a small Boate, commeth notwithstanding from Quiloa, Mosambique, and

**This Author writ in Portugall a Summarie of Discoveries in Chronologicall order from the beginning of the world: hee was translated and published in a small book in quarto, An. 1601. by Master Hakluyt, I have chosen these, which follow, out of his booke; those which are here omitted, I have more fully delivered in other parts of this voluminous work.*

Sofala, to the Iland of Saint Helena, being a small spot of Land standing in the mayne Ocean off the coast of Bona Sperança so farre separated.

Joannes Leo Africanus. Ramusius 1. *vol. fol.* 373.

In the yeere 1300. after the comming of Christ, the great Soldan of Cairo commanded, that the Spiceries and Drugs, and merchandises of India should be carried through the Red Sea, as it was used before: at which time they unladed on the Arabian side, at the Haven of Juda, and carried them unto the house at Mecca, and the Carriers of it were the Pilgrims. So that each Prince used a custome to augment the honour, and increase the profite of his countrie. And these Soldans had speciall regard to Cairo, from whence the wares were carried unto the Countries of Egypt, Lybia, Africa, the Kingdomes of Tunez, Tremessen, Fez, Marocco, Suz: and some of it was carried beyond the Mountaines of Atlas unto the Citie of Tombuto, and the Kingdome of the Jalophos; untill afterwards that the Portugals did bring it about the Cape of Bona Sperança unto the Citie of Lisbone, as in the place convenient we purpose to shew more at large.

Tombuto.

In the yeere 1344. King Peter the fourth of that name reigning in Arragon, the Chronicles of his time report, that one Don Luis of Cerda, sonne unto the sonne of Don John of Cerda, craved aide of him to goe and to conquere the Iles of the Canaries, standing in 28. degrees of latitude to the North, because they were given unto him by Pope Clement the sixt, which was a French man. Whereby in those dayes there grew a knowledge of those Ilands in all Europe, and specially in Spaine: for such great Princes would not begin nor enterprise things of such moment without great certaintie.

The Canarie Ilands.

[II. x. 1672.]

The Iland of Madera discovered by Macham an English man.

About this time also the Iland of Madera was discovered by an English man, called Macham: who sailing out of England into Spaine, with a woman of his, was driven out of his direct course by a tempest, and arrived in that Iland, and cast his anker in that Haven, which now is called Machico, after the name of Macham. And because his Lover was then Sea-sicke, hee there went on Land

with some of his companie, and in the meane time his ship weyed and put to Sea, leaving him there: whereupon his Lover for thought died. Macham, which greatly loved her, built in the Iland a Chappell or Hermitage to burie her in, calling it by the name of Jesus Chappell: and wrote or graved upon the stone of her Tombe his name and hers, and the occasion whereupon they arrived there. After this hee made himselfe a Boate all of a Tree, the trees being there of a great compasse about, and went to Sea in it with those men of his companie that were left with him, and fell with the coast of Africke without Saile or Oare, and the Moores among whom hee came tooke it for a miracle, and presented him unto the King of that countrie: and that King also admiring the accident, sent him and his companie unto the King of Castile.

In the yeere 1395. King Henrie the third of that name reigning in Castile, the information which Macham gave of this Iland, and also the ship wherein hee went thither, mooved many of France and of Castile to goe and discover it, and the great Canarie: And they which went were principally the Andaluzes, the Biscaines, and the Guepuseoes, carrying with them many people and horses. But I know not whether the charge of that voyage was theirs or the Kings. But by whomsoever it was set out, they seeme to bee the first that discovered the Canaries, and landed in them: where also they tooke one hundred and fiftie of the Ilanders prisoners. Concerning the time of this discoverie, there is some difference among the Writers: for some affirme this to bee done in the yeere 1405.

The first discoverie of the Canaries by the Christians 1405.

THe Chronicles of Portugall have this record, That after the Incarnation of Christ 1415. King John the first of that name King of Portugall, departed from the Citie of Lisbone with the Prince Don Duarte or Edward, and Don Peter, and Don Henrie his sonnes, with other Lords, and Nobles of his Realme, and sailed into Africa, where he tooke the great Citie of Ceuta, standing on the

The first beginning of the Portugall Discoveries.

North side thereof betweene 35. and 36. degrees in latitude: which was one of the principall causes of the enlarging of the Dominions of Portugall.

John de Barros Asiæ, Decad. 1. lib. 1. cap. 2.

When they were come from thence, Henrie, the Kings third sonne, desirous to enlarge the Kingdome, and to discover strange and unknowne Countries, being then in Algarbe, gave direction for the discoverie of the coast of Mauritania. For in those dayes none of the Portugals had ever passed the Cape de Non, standing in 29. degrees of latitude. And for the better accomplishing of this discoverie, the aforesaid Don Henrie prepared a fleete, and gave commandement to the chiefe Captaines to proceede in discoverie from the aforesaid Cape forward: Which they did. But when they came to another Cape named Bojador, there was not one of them that durst goe farther or beyond it: at which fearfull and cowardly faintnesse of theirs, the Prince was exceedingly displeased.

Cape de Non.

Cape Bojador.

In the yeere 1417. King John the second reigning in Castile, and his mother Lady Katharine then using the government, one Monsieur Ruben of Bracamonte, which was then Admirall of France, craved the conquest of the Ilands of the Canaries, with the title to be King of them, for a kinsman of his, called Monsieur John Betancourt: which being granted him by the Queene, and farther also partly furnished out, he departed from Sivil with a good armie: But the chiefe or principall cause that moved him to enter into this action, was to discover and perfectly to take a view of the Iland of Madera, whereof Macham before had given so much information. But for all that he went unto the Canaries, and carried with him a Friar, called Mendo, to bee as Bishop thereof, admitted by Pope Martin the fift. When they were landed, they wonne Lancerota, Forteventura, Gomera, and Ferro: from whence they sent into Spaine many Slaves, Hony, Waxe, Comfora or Camfire, Hides, Orchall, Figs, Sanguis Draconis, and other merchandises, whereof they made good profit: And this Armie also, as they report, discovered Porto Santo. The Iland that they inhabited was

The Canarie Ilands conquered.

Porto Santo.

Lancerota, where they built in it a Castle of stone for their better defence and securitie.

In the yeere 1418. one John Gonzales Zarco, and Tristam Vaz Teixera, houshold Gentlemen unto Don Henrie the Kings third sonne, perceiving the desire that their Master had to discover new Countries, and willing in that course to doe him some service, craved of him a Barke, and licence to undertake the action: which they obtayned, and sailed to the coast of Africa: where they were overtaken with a terrible tempest; but they were succoured by falling with the Land, and entring into an Haven called Santo, where they landed, and remayned two yeeres. *John de Barros Decad. 1. l. 1. c. 2.*

In the yeere 1420. they discovered the Iland of Madera, where they found the Chappell and the Stone and Tombe, whereupon the foresaid Macham had graven his name. There are others that write, that a certaine Castillian, perceiving the desire and favour to Navigation, which Don Henrie had, told him that they had found the Iland of Porto Santo; which being but a small thing they made no reckoning of it. Don Henrie sent Bartholomew Perestrello, John Gonzales Zarco, Tristam Vaz Teixera, and by the signes and likelihoods that they had received, they went to Porto Santo, and there remayned two yeeres: and after that, namely, in the yeere 1420. they sailed also to the Iland of Madera, where they found the memoriall and moniment of the aforesaid Macham the English man. *Barros Decad. 1. lib 1. cap. 3. The Chappell built by Macham found in Madera. [II. x. 1673.] Porto Santo.*

As for Monsieur Betancourt, who entred into the Conquest of the Canaries, as is above mentioned, he was slaine in the middest of the action, and left behinde him for his heire a kinsman of his, called Monsieur Menante, who after that sold the said Ilands of the Canaries unto one Peter Barba of Sivil. There are other which speake otherwise, and say, that Monsieur John Betancourt went into France to prepare a new Armie about this Conquest, and left there a Nephew of his; who because he heard no more of his Uncle, and saw that hee could not maintaine *The Canarie Ilands sold over to a Spaniard.*

the warres any longer, he sold the Canaries to Don Henrie the King of Portugals third sonne, for a certaine thing that he gave him in the Iland of Madera.

Barros Decad. 1. lib. 1. cap. 12.

In the yeere 1424. they write that the said Don Henrie prepared a Navie and Armie to conquer these Ilands, wherein there went as Captaine Generall, one Don Fernando de Castro; and by reason of the valiantnesse and warlike behaviour of the people, they had the repulse: whereupon Don Ferdinando, considering the great charge, and little or no good successe, hee gave over the action, and returned back againe. After this Don Henrie resigned over these Ilands to the Crowne of Castile, in consideration of the aides which Betancourt had received. But the Castillians agree not unto this report. For they say, that neither the Kings of Portugall, nor Don Henrie would render the Ilands, till they came in question before Pope Eugenius the fourth; who fully understanding the matter, gave the Conquest of the Ilands by order of judgement unto the King of Castile in the yeere 1431. whereupon this contention ceased touching the Title of the Canaries, betweene the Kings of Portugall and of Castile.

The Canaries came to the Crowne of Spaine in the yeere 1431.

Description of the Canaries.

These Ilands being in number seven, were called by the name of Fortunatæ, standing in 28. degrees to the North: where the longest day is but thirteene houres, and the longest night as much, lying distant from Spaine two hundred leagues, and from the Coast of Africa eighteene leagues. The people were Idolaters, and did eate their flesh raw for want of fire: they had no Iron, and sowed without any toole: they tilled and raised the ground with Oxe hornes, and Goats hornes.

The ancient manners of Canarians.

Every Iland did speake a severall language. They tooke many wives, and knew them not carnally untill they had delivered them to the Superiours. They had divers other Paganish customs: but now the Christian faith is planted among them. The commodities of these Ilands are Wheat, Barly, Sugar, Wine, and certaine birds, called Canarie birds, much esteemed in Spaine and other places.

The commodities of the Canaries.

In the Iland of Ferro they have none other water, but

A.D. 1434.

that which proceedeth in the night from a Tree, compassed with a cloud, whence water issueth, serving the whole Iland both Men and Cattell, a thing notorious and knowne to very many.

A Tree yeelding abundance of water in Ferro. See Tom. 2. l. 7. c. 5. M. Jacksons report from his owne eyes.

In the yeere 1428. it is written that Don Peter, the King of Portugals eldest sonne, was a great traveller. He went into England, France, Almaine, and from thence into the Holy Land, and to other places; and came home by Italie, taking Rome and Venice in his way: from whence hee brought a Map of the World, which had all the parts of the World and Earth described. The Streight of Magelan was called in it, The Dragons taile: The Cape of Bona Sperança, The forefront of Afrike, and so forth of other places: by which Map, Don Henrie the Kings third sonne, was much helped and furthered in his Discoveries.

A most rare & excellent Map of the world.

A great helpe to Don Henrie in his Discoveries.

It was told mee by Francis de Sosa Tavares, that in the yeere 1528. Don Fernando the Kings sonne and heire did shew him a Map, which was found in the studie of Alcobaza, which had beene made one hundred and twentie yeeres before, which Map did set forth all the Navigation of the East Indies, with the Cape of Bona Sperança, according as our later Maps have described it. Whereby it appeareth, that in ancient time there was as much or more discovered, then now there is. Notwithstanding all the travaile, paines, and expences in this action of Don Henrie, yet he was never wearie of his purposed Discoveries. At length, there was a servant of his, called Gilianes, that first passed the Cape Bojador, a place before terrible to all men: and hee brought word that it was not so dangerous, as it was reported: for on the other side of it he went on land, and in manner of taking possession, set in the ground a Crosse of wood, to bee as a marke and token afterwards of his discoverie so farre. In the yeere 1433. in the moneth of August, Don John died, and his sonne Don Duarte or Edward succeeded him in his Kingdome.

As much discovered in ancient time as now is. Barros Decad. 1. lib. 1. cap. 4.

Cape Bojador first passed. Anno 1132.

The death of Don John the first of Portugall. Barros Decad. 1. lib. 1. cap 5.

In the yeere 1434. Don Henrie set out one Alfonso

Gonsales Baldaia, and Gilianes aforesaid, and they went to another Cape, which was beyond the former, and going on land perceived the Countrie to be inhabited: and because they were desirous to satisfie Don Henrie, with as much relation and knowledge as they could get, they continued their voyage, and went forward, till they came to a certaine point of Land, from whence they turned backe againe. In the yeere 1438. King Edward, whom the Portugals call Don Duarte, died, and Don Alphonso the Prince being yong, Don Peter his Uncle, governed the Kingdome.

The death of Don Duarte King of Portugall.

[II. x. 1674.] In the yeere 1441. Don Henrie sent out two ships, and the Captaines were in the one Tristan, and Antonie Gonsales in the other. Being put to Sea they tooke a prize upon the Coast; and sailed on to Cape Blanco, that is, the White Cape, standing in 20. degrees, and informed Don Henrie of the state of that Countrie by the Moores, which they brought from thence. Whereupon hee sent one Fernan Lopez de Savado, to give knowledge thereof to Pope Martin, trusting to make these things commodious to Holy Church. Upon which knowledge the Pope granted Indulgences and everlasting pardon, and all other things demanded of him, unto those which should die in this enterprise. After this, in the yeere 1443. Don Henrie commanded Antonie Gonsales to carry backe the slaves which he had brought, and to ransome them in their Countrie: Which he did, and the Moores gave them in trucke for them againe blacke Moores with curled haire, and some gold; so that now that place is called Rio de Oro, that is, the Golden River; whereby the desire of the Discoverie might be the more increased.

Barros Decad. 1. lib. 1, cap. 7.

Cape Blanco.

Indulgences granted to encourage to this enterprise.

Rio de Oro, why so called.

Not long after he sent out another, named Nunnez Tristan, who came unto the Ilands of Arguin, where he tooke more slaves, and brought them to Portugall in the yeere 1444. Hereupon also one Lansarote, a Groome of Don Gilians chamber, with others associated with him, armed out certaine ships, which went coasting till they came to the Ilands of Garze, where they tooke two hundred

The Ilands of Arguin.

The Ilands of Garze.

slaves: which were the first that were brought from thence to Portugall.

In the yeere 1445. there went as Captaine of a Barke one Gonsalo de Syntra, an Esquire belonging to Don Henrie into those parts; and he went on Land, where he was taken with sixe or seven more of his companie, which place was therefore called after his name, Angra de Gonsalvo de Syntra. This was the first losse, which the Portugals received in their Discoveries. *Angra de Gonsalvo de Syntra.*

In the yeere following, Don Henrie sent out three Caravels, wherein went as Captaines Antonie Gonsales, Diego Aloizio, and Gomes Perez, who had their direction, not to enter into Rio de Oro, nor to beare themselves disorderly, but to travaile in peace, and to convert as many Infidels as they could to Christianitie. But none of these things were performed by them; for they returned without doing any memorable act. In the same yeere 1446. another Esquire belonging to the King of Portugall, called Denis Fernandes, of the Citie of Lisbone, entred into these Discoveries, more to win fame then to reape commoditie by them. And he being in his voyage came to the River of Sanaga, standing betweene 15. and 16. degrees of latitude towards the North, where he tooke certaine Negroes; and not contented therewith, hee went forward and discovered Cape Verde, standing in 14. degrees on the same side; and there hee set up upon the Land a Crosse of wood, and then returned with great contentation. *The River of Sanaga.* *Cape Verde.*

In the yeere 1447. one Nunnez Tristan went forth to discover in a Caravell, and he passed the aforesaid Cape Verde, and Rio Grande, and went past it unto another, standing beyond it in 12. degrees, where he was also taken with eighteene Portugals more: but the ship came home againe in safetie, conducted by foure or five which escaped the hands of the Negroes. *Rio Grande.*

In this yeere also, 1447. it hapned that there came a Portugall ship through the Streight of Gibraltar; and being taken with a great tempest, was forced to run

A strange report, if true. The Iland of seven Cities.

Westwards more then willingly the men would, and at last they fell upon an Iland which had seven Cities, and the people spake the Portugall tongue, and they demanded if the Moores did yet trouble Spaine, whence they had fled for the losse which they received by the death of the King of Spaine, Don Roderigo. The Boatswaine of the ship brought home a little of the Sand, and sold it unto a Gold-smith of Lisbon, out of the which hee had a good quantitie of gold. Don Pedro understanding this, being then Governour of the Realme, caused all the things thus brought home, and made knowne, to be recorded in the house of Justice. There be some that thinke, that those Ilands whereunto the Portugals were thus driven, were the Antiles, or New Spaine, alleaging good reasons for their opinion, which here I omit, because they serve not to my purpose. But all their reasons seeme to agree, that they should be that Countrie, which is called Nova Spagna.

Don Alfonso King of Portugall come to age. The Azores first inhabited. Alcazer taken. The Castle of Arguin builded.

In the yeere 1449. the King Don Alfonso gave licence unto his Uncle Don Henrie, to inhabit the Ilands of the Açores, which were long before discovered. And in the yeere 1458. this King went into Africa, and there hee tooke the Towne, called Alcaçor. And in the yeere 1461. hee commanded Signior Mendez, a Gentleman of his House, to build the Castle of Arguin, whereof he gave unto him the government, as to his Lieutenant.

The Iles of Cape Verde discovered by three Genowais.

In the yeere 1462. there came into the Realme of Portugall three Genowais of good parentage, the chiefe of whom was called Antonie de Noli, and of the other two, the one was his brother, the other was his nephew, and each of these had his severall ship, craving libertie of Don Henrie to discover the Ilands of Cape Verde, which was granted them. Others say, that the places which they discovered, were those which Antiquitie called the Gorgades, Hesperides, and Dorcades: but they named them Mayo, Saint Iago, and Saint Philip, because they discovered them on those Saints dayes: but they are also called by some, the Ilands of Antonio.

In the yeere following 1463. this good noble man Don Henrie died, leaving from Cape De Non, discovered unto the mountaine called Sierra Leona, standing on this side the Line in eight degrees of latitude, where no man had beene before that time. *The death of Don Henrie 1463.* *Sierra Leona.*

In the yeere 1469. the King of Portugall did let out for yeerely Rent the trade of Guiney unto one called Fernan Gomez, which Countrie afterwards was called The Mine. He let it out for five yeeres, for two hundred thousand Reyes by the yeere (which is of our English money, one hundred thirty eight pounds seventeene shillings nine pence halfpeny) and added unto his lease this condition, that every yeere he should discover an hundred leagues. In the yeere following, which was 1470. this King went into Africa, with his sonne Prince John, where they tooke the Towne of Arzila, and the people of the Citie of Tanger fled out for feare, and that he took also. It seemeth that good fortune followeth a couragious attempt. [II. x. 1675.] *Barros decad. 1. lib. 2. cap. 2.* *The Countrie of Guiney let out to farme.* *Ibidem.* *Arzila taken.* *Tanger taken.*

In the yeere 1471. Fernan Gomes gave commandement that the Coast should be discovered as it lay. Which was undertaken by John de S. Aren, and John de Scouar; and they went and found the Mine in 5. degrees of latitude. And the next yeere, which was 1472. one Fernando de Poo discovered the Iland now called after his name. Also about this time the Ilands of Saint Thomas, and Del Principe were discovered, standing under the Line, with the firme Land also, wherein is the Kingdome of Benin, reaching to the Cape De Santa Katarina, standing on the South side of the Line in 3. degrees. The man that made this Discoverie was a servant of the Kings, and his name was Sequeira. Many suppose, that then also there were those places, Countries and Ilands discovered, which before were never knowne to us since the Floud. *Ibidem.* *La Mina.* *Ibidem.* *The Ile de Fernan de Poo.* *Sainct Thome.* *Rha del Principe.* *Benin.* *Cape de Santa Katarina.*

In the yeere 1480. the valiant King Don Alfonso died, and left many things worthie of memorie behind him; and his sonne Don John the Second succeeded him. Who in the yeere 1481. gave direction for the building of the *Don John the Second.* *Barros decad. 1. l. 3. c. 2.*

Castle de Mina built. Castle De Mina to one Diego d'Azambuxa; who did so, and was made Captaine of it.

In the yeere 1484. the foresaid King John sent out one Diego Caon a Knight of his Court to discover: and he *Rio de Congo.* went to the River of Congo, standing on the South side in 7. or 8. degrees of latitude; where he erected a Pillar of stone with the Royall Armes and Letters of Portugall, wherein he wrote the commandement that he had received from the King, with the time and day of his being there. *Discoverie neere unto the Tropike of Capricorne.* From thence he went unto a River neere the Tropike of Capricorne, setting still up Pillars of stone where he thought it convenient, and so came backe againe unto Congo, and to the King of that Countrie: who thereupon sent an Ambassador and men of credit into Portugall.

In the next yeere or the second following, one John Alonso d'Aveiro came from the Kingdome of Benin, and *Pepper of Benin.* brought home Pepper with a taile: which was the first of that kind seene in Portugall.

Barros decad. 1. l. 3. c. 5. Pedro de Covillan and Alfonso de Payva sent to discover India. In the yeere 1487. King John sent to discover India over Land. In which Journey went one Pedro de Covillan a servant of the Kings, and Alfonso de Payva, because they could speake the Arabian tongue. They went out in the moneth of May, and the same yeere they tooke shipping at Naples, and arrived in the Ile of Rhodes, and lodged in the house that was provided for the Portugall Knights of that order: from thence they went *Alexandria. Cairo. Toro.* to Alexandria, and so to Cairo, and thence to the Haven of Toro in the companie of the Caravans or Carriers which were Moores. There they tooke shipping, and being on *Aden.* the Red Sea they arrived at the Citie of Aden, and there they separated themselves: for Alfonso de Payva went towards Æthiopia, and Pedro de Covillan into India. *Cananor. Calicut. Goa. Sofala.* Who came into the Cities of Cananor and Calicut, and came backe unto Goa: where he tooke shipping unto Sofala, being on the Coast of Africa in the Southerne latitude of 20. degrees, to see the Mines that were of so *Mosambique.* great name. From Sofala he turned backe to Mosam-

A.D. 1490.

bique, and unto the Cities of Quiloa, Mombaza, and Melinde, till he came backe againe unto the Citie of Aden: where he and Alfonso de Payva divided themselves: and thence hee sayled againe through the Red Sea unto the Citie of Cayro, where he thought to have met with his companion: but there hee heard that he was dead by the Letters that he received from King John his Master; in which Letters he was farther commanded to travell into the Countrie and Dominions of Presbyter John. Upon this commandement he provided for his farther Journey, and from Cayro went backe againe to the Haven of Toro, and from thence to Aden, where hee had beene twice before: and there hearing of the fame of the Citie of Ormuz, he determined to goe thither; and therefore went along the Coast of Arabia unto the Cape Razalgate standing under the Tropike of Cancer, and from thence he went to Ormuz, standing in 27. degrees on that side. There he learned and understood of the Straight of Persia, and of that Countrie: and entred there into the Red Sea, and passed over to the Realme of the Abassini, which commonly is called Presbyter Johns Countrie or Æthiopia: and there he was detained till the yeere 1520. when there came thither the Ambassador Don Roderigo de Lima: This Pedro de Covillan was the first Portugall that ever knew and saw the Indias and those Seas, and other places adjoyning thereunto.

Quiloa.
Mombaza.
Melinde.

The Voyage of Pedro de Covillan. unto the Countrie of Prete Janni.

Cape Razalgate.

Ormuz.

Abassini.

Pedro de Covillan the first Portugall that came into the East India and Æthiopia by the Red Sea.

In the yeere 1490. the King sent unto Congo one Gonzalo de Sosa a Gentleman with three ships, and in them sent home the Ambassador of Congo, which was sent unto Portugall, whom Diego Caon had brought from thence: who at his being in Portugall was baptised both himselfe and others of his companie. The aforesaid Gonzalo de Sosa died in that Journey by the way, and in his roome they chose his Nephew Ruy de Sosa for their Captaine; and so being come unto Congo, the King was very glad of their comming, and yeelded himselfe, and the greater part of his Realme to be baptized: whereof the Portugals had good cause to rejoyce, seeing by them so

Barros decad. 1. lib. 3. c. 9.

[II. x. 1676.]

A great part of the Kingdome of Congo baptized.

many Infidels were converted from Gentilisme and Paganisme to Christianitie.

In the yeere 1492. in the time of Don Ferdinando King of Castile, he being at the siege of Granada, dispatched one Christopher Columbus a Genoway with three ships to goe and discover Nova Spagna: who first had offered his service for a Westerne discoverie unto King John of Portugall; but he would not entertaine him.

Hee being sufficiently furnished for this enterprise departed from the Towne of Palos the third day of August, having with him as Captaines and Pilots Martin Alfonso Pinzon, Francis Martinez Pinzon, Vincent Yannes Pinzon, and Bartholomew Columbus his brother, with an hundred and twenty persons more in his companie: and some affirme that they were the first that sayled by latitudes.

The first that in sayling are thought to have observed latitudes. See of this Voyage sup. l. 2. pag. 11.

Hereupon there grew such a common desire of travell among the Spaniards, that they were ready to leape into the Sea to swimme, if it had beene possible, into those new-found parts. The aforesaid companie of Columbus, at their comming home, tooke in their way the Iles of the Açores, and the fourth day of March in the yeere 1493. they entred into the barre of Lisbon: which discoverie pleased not the King of Portugall. Whereupon rose a contention betweene those two Kings.

Contention betweene the Kings of Spaine and Portugall.

Christopher Columbus being arrived, went presently into Castile with the newes of all things, and acquainted the King Fernando with the discontentednesse of the King of Portugall: whereupon he and the Queene Isabella his wife sent streight word thereof unto Pope Alexander the Sixt, whereat he and the Italians were in great admiration, marvelling that there was any more Land besides that which was under the Romanes. But the end of this matter was this: Alexander the Pope gave these Countries by his Judgement unto the Kingdomes of Leon and Castile; with this condition, That they should labour to extirpate Idolatrie, and plant the holy Faith in those Countries.

The Bull of donation.

Fernando the King having received this answere, was glad of it, and sent Christopher Columbus againe on the former Voyage, having made him Admirall, and given him other honours, with particular Armes, and a Posie written about his Armes to this effect. For Castile and for Leon, A new world found out Colon. *Gomara historiæ general. l. 1. cap. 17.*

In the yeere 1493. the five and twentieth of the moneth of October Christopher Columbus went back unto the Antiles, and from Cadiz he tooke his course, having in his companie seventeene ships, and fifteene hundred men in them, with his brethren Bartholomew Columbus, and Diego Columbus, with other Knights, Gentlemen, men of Law, and Religious men, with Chalices, Crosses, rich ornaments, and with great power and dignitie from Pope Alexander; and the tenth day after their setting forth, they arrived at the Canaries; and from thence in five and twenty or thirty dayes they sayled unto the Antiles; and the first Iland that they saw standeth in 14. degrees towards the North, due West from Cape Verde on the coast of Africa. They say that the distance from thence to the Canaries is eight hundred leagues. The name they gave it was Deseada, that is, the Desired or wished Iland, for the great desire which the companie had to come to sight of Land. After that they discovered many more which they named the Virgines, which the Naturals of the Countrie call the Caribas, for that the men of that Countrie are good warriers, and shoot well in Bowes. They poison their Arrowes with an herbe, whereof he that is hurt dieth, biting himselfe like as a madde Dog doth. *Columbus second Voyage.* *Deseada discovered.* *Las Virgines.* *Caribas.*

From these Ilands and others they went unto the principall Iland there, which they of the Countrie doe call Boriquen, and the Spaniards call it Saint John, and thence to Hispaniola or Isabella, where they found all the men dead which there they had left. Here the Admirall left the most part of the people to plant it, and appointed his brethren to bee Governours there: and so tooke two ships, and went to discover the other side of the Iland of Cuba, and from thence to Jamaica. All these Ilands stand *Boriquen or S. John de Porto ricco.* *Jamaica.*

from 16. unto 20. degrees of Northerly latitude. In the meane time that the Admirall sayled about, his brethren and they that were left with them were much troubled, because the Savages did rise against them. So that Christopher Colon went backe againe into Spaine, to tell the King and Queene of his adventures.

See sup. l. 2. c. 1. §. 7.

In the yeere 1494. and in the moneth of January there was an agreement made of the differences which were betweene the two Kings of Spaine and Portugall. For the which agreement there were sent out of Portugall Ruy de Sosa, and Don John his sonne, and the Doctor Ayres de Almada: and for the King of Spaine there were Don Henry Henriques, Don John de Cardenas, and the Doctor Maldonado. All these met in the Towne of Tordesillas, and they divided the World from the North to the South by a Meridian which standeth West from the Ilands of Cape Verde 300. leagues: so that the one halfe which lay to the East should belong unto Portugall, and that which lay to the West to the King of Spaine, whereby notwithstanding libertie to travell was left equall unto both. In the yeere following 1495. John King of Portugall died, and Emmanuel his Cousin began to raigne.

The first line of partition.

The death of Don John the Second.

[II. x. 1677.] *The great discovery of John Cabota and the English. His sonne Sebastian was the chiefe Discoverer of the American Continent on the Easterne shores that ever hath lived, as in the next tome will often appeare. The Countrey now called New Scotland*

In the yeere 1496. there was a Venetian in England, called John Cabota, who having knowledge of such a new Discoverie as this was, and perceiving by the Globe, that the Ilands before spoken of stood almost in the same Latitude with his Countrey, and much neerer to England then to Portugall, or to Castile, hee acquainted King Henrie the seventh then King of England with the same, wherewith the said King was greatly pleased, and furnished him out with two Ships and three hundred men: which departed and set sayle in the Spring of the yeere, and they sayled Westward till they came in sight of land in 45. degrees of Latitude towards the North, and then went straight Northwards till they came into 60. degrees of Latitude, where the day is eighteene houres long, and the night is very cleere and bright. There they found the ayre cold, and great Ilands of ice, but no ground in an

hundred fathoms sounding: and so from thence finding the land to turne Eastwards, they trended along by it discovering all the Bay and River named Descada, to see if it passed on the other side: Then they sayled backe againe till they came to 38. degrees toward the Equinoctiall line, and from thence returned into England. There be others which say, that hee went as farre as the Cape of Florida, which standeth in 25. degrees.

discovered by Cabota above a yeere before Columbus had seen the Continent.

In the yeere 1497. the King of Spaine Don Fernando sent out Christopher Columbus with sixe ships, and hee himselfe provided two ships at his owne cost, and sending his brother before, he made sayle from the Bay of Cadiz, carrying with him his Son Don Diego Colon. It was then reported that he went to take the Iland of Madera, because he mistrusted the French-men, & therfore sent thither three ships: others say it was to the Canaries. But howsoever it was, this is true, that he and three more went unto the Ilands of Cape Verde, and ranne along by the line finding great calmes and raine, and the first land which they came unto of the Antiles was an Iland standing in 9. degrees of Latitude towards the North joyning fast unto the maine land, which they called La Trinidada; and so he entred into the Gulfe of Paria, and came out of the mouth which they name Bocca de Dragone, or the Dragons mouth: and they tooke their course hard by the Coast, where they found three small Ilands, which they named Los Testigos, that is to say, The Witnesses, beyond which standeth the Iland of Cubagua, where is great fishing of muscle Pearles: where also, as they say, there springeth a Well of oyle: and beyond that Iland they came to the Iles of Frailes, Roques, Aruba, and Curacao, with other small ones all along the Bay: and they came to the point of Cabo de Vela, and discovered along the Coast almost two hundred leagues, from whence they crossed over to Hispaniola, having had also sight of the Iland called Beata.

Columbus third Voyage. Gomara histor. general. lib. 1. cap. 21.

Trinidada.

Testigos. Cubagua. Well of Oyle. Frailes, Roques, Aruba, Curacao &c. Cabo de Vela. Beata.

Barros decad. 1. l. 4. c. 2. and to the end of the 11. Chap. See sup. l. 2. c. 1. ss. 7.

In this same yeere 1497. on the twentieth day of the moneth of June, one Vasques de Gama, sayled from Lisbon

by the King Emmanuels commandement to India with three ships, wherein there went for Captaines Vasques de Gama, Paulus de Gama his brother, and Nicolas Coello with one hundred and twentie men; with whom also there went one ship laden onely with victuals, and in fourteene dayes they came unto Cape Verde, unto the Iland of Saint Iago, where they refreshed themselves, and from thence they went along the coast beyond the Cape of Bona Speranza, whereupon they erected certayne Pillers of stone, and so came unto Mosambique, standing in 15. degrees to the South of the line, where they stayed not long, but went from thence to Mombaza, and unto Melinde: where the King of that place gave them Pilots, which conducted them into India, in which discoverie they found out Los Baxos do Padua, that is to say, the flats of Padua.

The Cape of Bona Speranza.
Mosambique.
Mombaza.
Melinde.
Los Baxos de Padua.

In the yeere 1498. in the moneth of May, they came to an anker before the Citie of Calicut, and Panana, where they remained all the winter: and the first day of September they set sayle towards the North, discovering the Coast all along till they came to the Iland of Angediva, which standeth on that side in 15. degrees of latitude, where they came to an anker in the beginning of October, and so they departed from Angediva in Februarie, in the yeere 1499. and came in sight of the coast of Africa about Melinde towards the North 3. or 4. degrees, and from thence they sayled unto the said Citie, and so unto Mozambique againe, and to the Cape of Bona Speranza, sayling along by the Coast, and then they came to the Ilands of Cape Verde, and last of all to the Citie of Lisbon in the moneth of September, having beene in the voyage six and twentie moneths.

Calicut.
Gomara histor. general. lib.

In the yeere 1499. on the thirteenth day of the moneth of November, there departed from Palos one Vincent Yannez Pinson and his nephew Aries Pinson, with foure ships well appointed at their owne cost and charges, to discover the new world under the licence of the King of Castile, and with commandement not to touch there, where

Brasil discovered.

the Admirall Columbus had beene. And so they went to the Ilands of Cape Verde, and passed the line to the Southward, and discovered the Cape of Saint Augustine, standing on that side in 8. degrees of latitude, and there they wrote on the rindes of Pine trees the names of the King and Queene, also the yeere and day when they arrived there. They fought with the people of Brasil, but got nothing, they tooke their course all along the coast towards the West unto the River Maria Tambal, and at that time they had taken thirtie and odde Prisoners. The chiefe places where they touched were the Cape of S. Augustine, and the angle or point of S. Luke, and Tierra de los Humos, the Rivers of Marannon, and of the Amazones, and Rio dolce, or the Sweet River, and other places along the Coast: and they came to 10. degrees of latitude on the North side, where they lost two ships and their companie, and remained in that Voyage of discoverie ten moneths and fifteene dayes.

The Cape of S. Augustine.

Rio de Maria Tambal.

Angla de San Lucas.

[II. x. 1678.]

The rivers of Marannon, Amazones, and Rio Dolce.

In the yeere 1500. and in the moneth of March, one Pedro Alvarez Cabral sayled out of Lisbon with thirteene ships, with commandement not to come neere the coast of Africa to shorten his way; and he losing the sight of one of his ships, went to seeke her, and in seeking of her lost his course, and sayled till he came within sight of the land. The Generall was so long in seeking his ship, that the companie were wearie of it, and entreated him to leave his enterprise. The next day they fell in sight of the Coast of Brasil: whereupon the Generall commanded a Barke to goe to land and seeke a haven: which they did, and found a good and safe haven, and they named it Puerto Seguro, that is to say, The safe Haven, standing on the South side in 17. degrees of latitude. From thence they sayled towards the Cape of Bona Speranca, and Melinde, and crossed over to the River of Cochin, which before was not knowne, where they laded themselves with Pepper, and at their returne Sancho de Thouar discovered the Citie of Sofala upon the coast of Africa.

Barros decad. 1. lib. 5. cap. 2.

Puerto Seguro in Brasil.

Sofala.

In this same yeere 1500. it is reported that Gaspar

Cortereals Discoverie of the North of America, divers yeeres after Cabots and the English.

Cortereal craved a generall licence of the King Emmanuel to discover the New found land. Hee went from the Iland Tercera with two ships well appointed at his owne cost, and hee sayled unto that climate which standeth under the North in 50. degrees of latitude, which is a land now called after his name; and hee came home in safetie unto the Citie of Lisbon: And making another time this voyage, the ship was lost wherein he went, and the other came backe into Portugall. Wherefore his brother Michael Cortereal went to seeke him with three ships well appointed at his owne cost; and when they came unto that Coast, and found so many entrances of Rivers and Havens, every ship went into her severall River, with this rule and order, that they all three should meet againe the twentieth day of August. The two other ships did so, and they seeing that Michael Cortereal was not come at the day appointed, nor yet afterwards in a certaine time, returned backe into the realme of Portugall, and never heard any more newes of him, nor yet any other memorie. But that Countrey is called, The land of Cortereall unto this day.

Many entrances of Rivers in the North-west.

Barros decad. 1. lib. 5. cap. 10.

In this yeere 1501. in the moneth of March, John de Nova departed from the Citie of Lisbon with foure ships, and passed the line on the South side into 8. degrees of latitude, and he discovered an Iland, which he called the Ile de Ascension: and hee went unto Mosambique, and to Melinde, and from thence he crossed over unto the other side, where they tooke lading, and so came backe and doubled the Cape, and found an Iland called Santa Helena, being but a small thing, but yet of great importance in respect of the situation thereof.

Isla de Ascension.

The Ile of Santa Helena.

In this same yeere 1501. and in the moneth of May, there departed out of Lisbon, three ships upon the commandement of Emmanuel the King to discover the coast of Brasil: and they sayled in the sight of the Canaries, and from thence to Cape Verde, where they refreshed themselves in the Towne of Bezequiche, and passed from thence beyond the line Southward, and fell with the land

Bezequiche.

A.D. 1502.

of Brasill in 5. degrees of latitude, and so went forward till they came in 32. degrees little more or lesse, according as they accounted it, and from thence they came backe in the moneth of Aprill, because it was there at that time cold and tempestuous. They were in that voyage fifteene moneths, and came to Lisbon againe in the beginning of September, 1502.

Brasil discovered to 32. deg.

In the yeere 1502. one Alfonso Hoieda went to discover Terra firma, and followed his course till he came to the Province of Uraba.

Gomara hist. general. lib. 2. Uraba.

The next yeere following, also one Roderigo Bastidas of Sivill went out with two Caravels at his owne cost, and the first land of the Antiles that hee saw was an Iland which he named Isla Verde, that is, the Greene Iland, standing fast by the Iland of Guadalupe, towards the land: and from thence they tooke their course towards the West to Santa Martha, and Cape De la Vela, and to Rio Grande, or the Great river, and they discovered the Haven of Zamba, the Coradas, Carthagena, and the Ilands of Saint Barnard, of Baru, and Islas de Arenas, and went forward unto Isla fuerte, and to the point of Caribana, standing at the end of the Gulfe of Uraba, where they had sight of the Farrallones standing on the other side hard by the River of Darien, and from Cape De la Vela unto this place are two hundred leagues: and it standeth in 9. degrees and two parts of latitude. From thence they crossed over unto the Iland of Jamaica, where they refreshed themselves. In Hispaniola they graved their ships because of the holes which certaine wormes of the water had eaten into the plankes. In that Countrey they got foure hundred markes of Gold, although the people there be more warlike then in Nova Spania: for they poison their arrowes which they shoote.

Although this Tome doe not properly containe occurrents of America: yet because in this Chronologie of Discoveries partly Portugal to the East, partly Spanish to the West, we could not but follow our Author; It may also serve as a Preface or Prologue to the following American relations.

In this same yeere 1502. Christopher Columbus entred the fourth time into his discoverie with foure ships, at the commandement of Don Fernando to seeke the Straight, which as they said did divide the land from the other side, and he carried with him Ferdinando his sonne. They

went first to the Iland of Hispaniola, to Jamaica, to the River Azua, to the Cape of Higueras, and unto the Ilands Gamares, and to the Cape of Hunduras, that is to say, [II. x. 1679.] the Cape of the Depthes: from thence they sayled towards the East unto the Cape Gracias a Dios and discovered the Province and River of Veragua, and Rio Grande, and others which the Indians call Hienra. And from thence he went to the River of Crocodiles, which now is called Rio de Chagres, which hath his springs neere the South sea, within foure leagues of Panania, and runneth into the North Sea: and so he went unto the Iland which hee called Isla de Bastimentos, that is the Ile of Victuals, and then to Puerto Bello, that is, the Faire Haven, and so unto Nombre de Dios, and to Rio Francisco, and so to the Haven of Retrete, and then to the Gulfe of Cabesa Cattiva, and to the Ilands of Caperosa, and lastly to the Cape of Marble, which is two hundred leagues upon the Coast: from whence they began to turne againe unto the Iland of Cuba, and from thence to Jamaica, where he grounded his ships being much spoyled and eaten with Wormes.

Cabo Gracias à Dios. Veragua.

Rio de Chagres.

Isla de Bastimentos. Puerto Bello. Nombre de Dios.

The Cape of Marble.

Barros decad. 8. lib. 6. cap. 2.

In this yeere also 1502. Don Vasques de Gama being now Admirall, went againe into India with nineteene or twentie Carvels. Hee departed from Lisbon the tenth day of Februarie, and by the last day of that moneth he came to an anker at Cape Verde, and from thence he went unto Mosambique, and was the first that crost from that Iland into India: and hee discovered another in 4. degrees of Latitude, which he called the Iland of the Admirall, and there he tooke his lading of Pepper and Drugs, and left there one Vincent Sodre to keepe the Coast of India with five ships. These were the first Portugals that with an Armie did runne along the Coast of Arabia Fœlix. It is there so barren, that their Cattell and Camels are onely maintayned with drie Fish brought from the sea; whereof there is such plentie and abundance, that the Cats of the Countrey doe use to take them.

The Iland of Mosambique.

Cattell and Camels fed with dried fish.

In the yeere following, as it is reported, one Antonie de

A.D. 1505.

Saldania, discovered the Iland which in old time was called Coradis, and now Socotora, and the Cape of Guardafu, which adjoyneth unto that Countrey. *Socotora. Cape de Guardafu.*

In the yeere 1504. Roderigo de Bastidas obtayned licence of King Ferdinando, and by the meanes of John de Ledesma, and others of Sivill, armed and furnished out two ships, having for his Pilot one John de Cosa of Saint Marie Port, and he went to discover that part of Tierra firma, where now standeth Carthagena, being in 10. degrees and a halfe of Northerly latitude. And it is said that they found the Captaine Luis de la Guerra; and they together tooke land in the Ile of Codego, where they tooke sixe hundred persons of the Savages: And going farther along the Coast they entred into the Gulfe of Uraba, where they found Sand mingled with Gold, being the first that was brought to the King Don Ferdinando: from thence they returned to the Citie of Santo Domingo laden with Slaves without victuals, because they of the Countrey would not bargaine with them, which grew to their great trouble and griefe. In the latter end of this yeere dyed Ladie Isabella Queene of Castile: Which Queene while she lived would not suffer any man of Arragon, Catalunia, Valencia, nor any borne in the Countrey of Don Fernando her husband to enter into these discoveries, save those which were there Servants, or by speciall commandement, but onely the Castillians, Biscaines, and those which were of her owne Signories, by whom all the lands aforesaid were discovered.

Carthagena.

Codego.

Uraba.

Golden sand.

The death of Queen Isabella 1504.

In the yeere 1505. upon our Lady day in March, Francisco de Almeida Viceroy of India, tooke his course with two and twentie sayles towards India as now is accustomed. He came unto the Citie of Quiloa, where he built a Fort, appointing one Peter Fereira to bee Captayne thereof: and beyond Melinde hee traversed to the Iland of Angediva, where he placed as Captaine one Emmanuell Passavia. In Cananor also he built another Fort, giving the Captainship of it to Laurence de Brito. In Cochin he did the like, where Don Alfonso de Noronia was made

Barros decad. 1. lib. 8. cap. 3.

A Fort built in Quiloa.

Angediva possessed.

Forts builded in Cananor and in Cochin.

A Fort builded in Sofala. Captayne. This yeere one Peter de Amhaya did build the Fortresse of Sofala, whereof also himselfe was made Captayne. In the latter end of this yeere, the Viceroy commanded his Sonne, whose name was Don Laurenzo to

Ilands of Maldivæ. make some entrie upon the Ilands of Maldiva, and with contrarie weather he arrived at the Ilands, which of ancient time were called Traganæ, but the Moores called them

Ceilan. Yiterubenero, and wee call them Ceilan: where he went on land, and made peace with the people there, and afterward came backe unto Cochin, sayling along the Coast and fully discovering it. In the middest of this Iland, there stands a Rocke of stone very high having the signe of the foot of a man upon the top of it, which they say to be

Adams foot-step. the footstep of Adam, when he went up into the Heavens, and the Indians have it in great reverence.

In the yeere 1506. after the death of the Queene of Spaine, King Philip and Queene Joan his wife, came into Spaine to take possession thereof, and King Don Fernando went into Arragon being his owne Patrimonie. In this

The death of Philip the first King of Spaine. 1506. same yeere the said King Philip dyed, and then Fernando came againe to governe Spaine, and hee gave licence unto all Spaniards to goe unto the New Land, & to the Antiles, but not to the Portugals. In this yeere & in the month of

The death of Christopher Columbus. May Christopher Columbus dyed, and his Son Don Diego Columbus succeeded in his roome (Admirall of the West Indies). In the yeere 1506. in the moneth of March Tristan de Acunna and Alfonso de Albuquerque went into India with 14. ships in their company, & sayled til they

Bezequiche is by Cape Verde. came to an anker at the Town of Bezequiche, where they refreshed themselves: and before they came to the Cape of

The Iles of Tristan de Acunna in 37. degrees. Bona Speraça in 37. degrees they found certaine Ilands, which now are named the Isles of Tristan de Acunna, where they had such a tempest that therewithall the Fleet was disperced. Tristan de Acunna and Alfonso de

[II. x. 1680.] Albuquerque went unto Mosambique, and Alvara Telez

Samatra discovered. ranne so farre that he came to the Iland of Samatra, and so backe againe unto the Cape of Guardafu; having discovered many Ilands, Sea, and Lands never seene before

that time of any Portugall. Emmanuel Telez de Meneses was also driven without the great Iland of S. Laurence, and he ran along the coast thereof, and arrived at last at Mosambique, and there met with Tristan de Acunna, who was the first Captaine that wintred there; and by them it was told, that in this Iland was much Ginger, Cloves and Silver: whereupon he went and discovered much of it within the land; but finding nothing he came backe againe unto Mosambique; from whence he sayled unto Melinde, and ran along that coast and entred into Brava, and from thence they crost over to the Iland of Socotora, where they built a Fortresse, and made one Don Antonio de Noronia Captaine thereof.

The Inland of S. Laurence discovered.

Brava.

A Fortresse builded in Socotora.

In the yeere 1507. in the moneth of August, Tristan de Acunna tooke shipping for India, and Alfonso de Albuquerque remained there with five or sixe ships to keepe the coast and entrie of the Straight; but being not therewith satisfied hee tooke his course over unto Arabia, and running along that coast he doubled the Cape of Rosalgate, standing under the Tropike of Cancer.

Barros decad. 2. lib. 2. cap. 1.

The Cape of Rosalgate.

In the yeere 1509. one Diego Lopez de Sequeira went out of Lisbon with foure sayle unto the Iland of S. Laurence, and continued in his voyage almost a yeere, and in the moneth of May the same yeere he arrived in Cochin, where the Viceroy gave him one ship more: and in the beginning of the moneth of September, he tooke his course unto Malacca passing between the Ilands of Nicubar, and many others: He went also to the land of Samatra to the Cities of Pedir and Pacem, and all along by all that Coast unto the Iland of A Poluoreira, and the flats of Capacia: and from thence hee went over unto Malacca, standing in 2. degrees of latitude toward the North: but in that Citie the people killed & tooke Prisoners some of his men: and thereupon he turned backe againe into India, having discovered in this voyage 500. leagues. This Iland of Samatra is the first land wherein wee knew Mans-flesh to bee eaten by certaine people which live in the Mountaines called Bacas, who use

Barros decad. 2. lib. 4. cap. 1.

The Ile of S. Laurence.

The Ilands of Nicubar.

Samatra.

The Ile of A Poluoreira.

The flats of Capacia.

Malacca.

Rarities in Samatra.

to gild their teeth. They hold opinion that the flesh of the black people is sweeter then the flesh of the white. The Buffes, Kine and Hens which are in that Countrey are in their flesh as blacke as any inke. They say that there are certaine people there called Daraqui Dara, which have tailes like unto sheepe; and some of their Wells yeeld Oyle.

In Samatra Buffes, Kine, & Hens, have flesh as blacke as inke.

People having tailes like sheepe.

The King of Pedir is reported to have a River in his land running with Oyle: which is a thing not to be marvelled at, seeing it is found written, that in Bactria there is also a Well of Oyle: it is farther said, that there groweth here a Tree, the joyce whereof is strong poyson, and if it touch the blood of a man, he dyeth immediately: but if a man doe drinke of it, it is a soveraigne remedie against poyson, so serving both for life and death. Here also they doe coyne pieces of Gold which they call Drachmas, brought into the land as they say by the Romans: which seemeth to have some resemblance of truth: because that from that place forward there is no coyned gold: but that which is thus coyned doth run currant in the buying of Merchandise and other things.

River of Oyle.

Strange Tree.

Gold coyned in Samatra.

In the yeere 1508. one Alfonso de Hoida with the favour of Don Fernando purposed to goe unto Tierra firma to conquer the Province of Darien. He went forth at his own charges, and discovered The firme Land, where it is called Uraba, which he named Castilia del Oro, that is Golden Castilia, because of the Gold which they found among the sand along the Coast: And they were the first Spaniards that did this. Alfonso de Hoida went first from the Iland of Hispaniola and the Citie of San Domingo with foure Ships and three hundred Souldiers, leaving behind him the Bacheler Anciso, who afterwards compiled a Booke of these Discoveries. And after him there went also one ship with victuals, munition, and 150. Spaniards. He went on land at Carthagena: but there the people of the Countrey tooke, slew and eate seventie of his Souldiers, whereupon he grew very weake. In this yeere 1508. one Diego de Niquesa, prepared seven ships in the

Gomara. hist. gen. lib. 3. c. 7.

Castilia del Oro.

The booke of the Bacheler Anciso of these discoveries.

A.D. 1511.

Port of Beata to goe unto Veragua, and carried in them almost 800. men. When he came to Carthagena, he found there Alfonso de Hoieda sore spoyled with his former losse: but then they both joyned together, and went on land and avenged themselves of the people. And in this voyage Diego de Niquesa went and discovered the Coast called Nombre de Dios, and went unto the sound of Darien, and called it Puerto de Misas, which is upon the River of Pito. When they were come unto Veragua, he went on shore with his Armie, his Souldiers being out of hope to returne to Hispaniola. Alfonso de Hoida began a Fortresse in Caribana against the Caribes; which was the first Towne that the Spaniards builded in the Firme land: and in Nombre de Dios they built another, and called it Nuestra Sennora de la Antigua. They builded also the Towne of Uraba. And there they left for their Captaine and Lieutenant one Francis Pizarro, who was there much troubled. They builded other Townes also, whose names I here omit. But these Captaines had not that good successe which they hoped for.

Boata is a Province in the west part of Hispaniola.

Nombre de Dios. Gomar. gen. hist. lib. 3. cap. 6.

Nuestra Sennora de la Antigua builded.

Pizarro the Conqueror of Paru.

In the yeere 1509. the second Admirall Don Diego Columbus went into the Iland of Hispaniola with his wife and houshold: And she being a Gentlewoman carried with her many other women of good Families, which were there married, and so the Spaniards & Castilians began to people the Countrey: for Don Fernando the King had given them licence to discover and people the Townes of Hispaniola; so that the same place grew to bee famous and much frequented. The foresaid Admirall also gave order to people the Iland of Cuba, which is very great and large and placed there as his Lieutenant one Diego Velasques, who went with his father in the second voyage.

Many Gentlewomen went to dwell in Hispaniola.

Cuba peopled. [II. x. 1681.]

In the yeere 1511. in the moneth of Aprill Alfonso de Albuquerque went from the Citie of Cochin unto Malacca. In which yeere and moneth the Chineans went from Malacca into their owne countrey, and Alfonso sent with them for Master a Portugall called Duarte Fernandes, with letters also and order unto the King of the Mantias,

Barros decad. 2. lib. 5. cap. 10 & lib. 6. cap. 2. Barros decad. 2. lib. 6. cap. 5.

A.D. 1511.

which now is called Sian standing in the South. They passed through the Streight of Cincapura, and sailed towards the North, went along the coast of Patane unto the Citie of Cuy, and from thence to Odia, which is the chiefe Citie of the Kingdome, standing in 14. degrees of Northerly latitude. The King greatly honoured and welcomed Duarte Fernandes being the first Portugall that hee had seene, and with him hee sent backe Ambassadours to Albuquerque. They passed over land towards the west unto the Citie of Tanazerim standing upon the sea on the other side in 12. degrees, where they imbarked themselves in two ships, and sailed along the coast unto the Citie of Malacca, leaving it all discovered.

The Streight of Cincapura.

Odia the chiefe Citie of Sian.

Tanazerim.

Master Ralph Fitch which had beene in this countrey brought divers of these bels into England.

The people of this countrey of Sian are people that eate of all kinde of beasts, or vermine. They have a delight to carrie round bels within the skin of their privie members: which is forbidden to the King and the religious people. It is said that of all other people of those parts they be most vertuous and honest. They commend themselves much for their chastitie and povertie. They bring no hennes nor doves up in their houses. This Kingdome hath in length two hundred and fiftie leagues, and in breadth eightie. Of this only Kingdome the King may bring forth into the field thirtie thousand Elephants, when hee goeth to warre, besides those which remaine in the Cities for the guarde of them. The King much esteemeth a white Elephant and a red one also, that hath his eyes like unto flaming fire.

**Note that those Kingdomes have often alterations, as any can overtop his neighbours so that in one age the King is a mightie Potentate, and in another the King of the same state is a meane vassall: as betwixt Siam, Pegu, & the Bramas hath beene seene.*

There is in this countrey a certaine small vermine, which useth to cleave fast to the trunke of the Elephant, and draweth the bloud of the Elephant, and so he dieth thereof. The skull of this vermine is so hard, that the shot of an handgun cannot enter it: they have in their livers the figures of men and women, which they call Toketa, and are much like unto a Man-drake. And they affirme, that hee which hath one of them about him cannot die with the stroke of any iron. They have also wilde Kine in this countrey, in the heads of whom they finde

The Liver of a little beast good against any wound of iron.

stones, which are of vertue to bring good hap and fortune to Merchants.

After that Duarte Fernandes had beene with the Mantales or people of Sian, Alfonso de Albuquerque sent thither a Knight called Ruy Nunnez de Acunna with letters and Ambassage unto the King of the Seguies, which we call Pegu. He went in a Junco of the countrey in sight of the Cape Rachado, and from thence went unto the Citie of Pera which standeth fast by the River Salano, and many other Villages standing all along this River, where Duarte Fernandes had beene before, unto the Cities of Tanazerim and of Martavan, standing in 15. degrees toward the North, and the Citie of Pegu standeth in 17. This was the first Portugull, which travailed in that Kingdome: and hee gave good information of that Countrey, and of the people which use to weare bels in their privities even as the Mantales doe.

Pegu.

Pera.

Master Ralph Fitch saw this in Pegu: also Cap. Saris, &c.

In the end of this yeere 1511. Alfonso de Albuquerque sent three ships to the Ilands of Banda, and Maluco. And there went as Generall of them one Antonio de Breu, and with him also went one Francis Serrano: and in these ships there were 120. persons. They passed through the Streight of Saban, and along the Iland of Samatra, and others, leaving them on the left hand, towards the east: and they called them the Salites. They went also to the Ilands of Palimbam and La Puparam; from whence they sailed by the noble Iland of Java, and they ranne their course East, sailing betweene it and the Iland Madura. The people of this are very warlike and strong, and doe little regard their lives. The women also are there hired for the wars and they fall out often together, and kill one another, as the Mocos doe, delighting onely in shedding of bloud.

Bar. decad. 2. l. 6. cap. 7. The Iles of Banda and Malucco.

The Salites.

Java.

Madura.

Women warriors.

Beyond the Iland of Java they sailed along by another called Bali: and then came also unto others called Aviave, Zambaba, Solor, Galao, Mallua, Vitara, Rosalanguin, and Arus, from whence are brought delicate birds, which are of great estimation because of their feathers: they came also

Bali.

**Or Guliam.*

Or Aru.

Polo, &c.

to other Ilands lying in the same parallell on the South side in 7. or 8. degrees of Latitude. And they be so neere the one to the other, that they seeme at the first to bee one entire and maine land. The course by these Ilands is above five hundred leagues. The Ancient Cosmographers call all these Ilands by the name Javos: but late experience hath found their names to bee verie divers, as you see. Beyond these there are other Ilands toward the North, which are inhabited with whiter people going arraied in shirts, doublets and slops like unto the Portugals, having also money of silver. The Governours among them doe carrie in their hands red staves, whereby they seeme to have some affinitie with the people of China. There are other Ilands and people about this place, which are redde, and it is reported that they are of the people of China.

The people of the Iles of Maluco weare such apparell. Governors carrying red staves like those of China.

Antonie de Breu and those that went with him, tooke their course toward the North, where is a small Iland called Gumnape or Ternate, from the highest place whereof there fall continually into the Sea flakes or streames like unto fire; which is a wonderfull thing to behold. From thence they went to the Ilands of Burro and Amboino, and came to an anchor in an haven of it called Guliguli, where they went on land and tooke a Village standing by the River, where they found dead men hanging in the houses; for the people there are eaters of mans flesh. Here the Portugals burnt the ship wherein Francis Serrano was, for she was old and rotten. They went to a place on the other side standing in 8. degrees toward the South, where they laded cloves, nutmegs, and mace in a Junco or Barke which Francis Serrano brought here. They say that not farre from the Ilands of Banda there is an Iland, where there breedeth nothing else but Snakes, and the most are in one cave in the middest of the land. This is a thing not much to be wondred at; for as much as in the Levant Sea hard by the Iles of Majorca and Minorca there is another Iland of old named Ophiusa, and now Fornientera, wherein there is great abundance

Ternate. [II. x. 1682.]

Burro. Amboino. Guliguli.

Cloves, nutmegs, and mace in 8. de. toward the South.

of these vermine: and in the rest of the Ilands lying by it there are none.

In the yeere 1512. they departed from Banda toward Malacca, and on the Baxos or flats of Luzapinho, Francis Serrano perished in his Junke or Barke, from whence escaped unto the Ile of Mindanao nine or ten Portugals which were with him, and the Kings of Maluco sent for them. These were the first Portugals that came to the Ilands of Cloves, which stand from the Equinoctiall line towards the North in one degree, where they lived seven or eight yeeres. *Mindanao.* *Maluco.*

The Iland of Gumnape now called Ternate is much to be admired, for that it casteth out fire. There were some Princes of the Mores and couragious Portugals which determined to go neere to the firie place to see what it was; but they could never come neere it. But Antonie Galvano hearing of it, undertooke to goe up to it, and did so, and found a river so extreame cold that he could not suffer his hand in it, nor yet put any of the water into his mouth: And yet this place standeth under the line, where the sunne continually burneth. In these Ilands of Maluco there is a kinde of men that have spurres on their ankles like unto Cocks. And it was told me by the King of Tydore, that in the Ilands of Batochina there were people that had tayles, and had a thing like unto a dug betweene their cods, out of the which there came milke. There are small hennes also which lay their egges under the ground above a fathome and a halfe, and the egges are bigger then ducks egges, and many of these hennes are blacke in their flesh. There are hogs also with hornes, and parats which prattle much, which they call Noris. There is also a river of water so hot, that whatsoever living creature commeth into it, their skins will come off, and yet fish breede in it. There are crabs which be verie sweete, and so strong in their clawes, that they will breake the iron of a Pikeaxe. There bee others also in the sea little and hairie, but whosoever eateth of them dieth immediately. There be likewise certaine oysters, *Molucco rarities observed by the Author.* *Galvano the author of this discourse.* *Heat and cold in extremitie.* *Monstrous men.* *Batochina.* *Strange hens.* *Horned hogs.* *Hot River.* *Strong crabs.* *Strong poison.* *Huge oysters.*

which they doe call Bras, the shels whereof have so large a compasse, that they doe Christen in them. In the Sea also there are lively stones, which doe grow and increase like unto fish, whereof verie good lime is made: and if they let it lye when it is taken out of the water, it loseth the strength and it never burneth after. There is also a certaine tree, which beareth flowers at the sun set, which fall downe as soone as they be growne. There is a fruit also, as they say, whereof if a woman that is conceaved of child eateth, the child by and by mooveth. There is further a kind of herbe there growing, which followeth the Sunne, and remooveth after it, which is a verie strange and marvailous thing.

Growing stones.

Flos Noctis. The flowers of Xistus and Arbor tristis are such.

Pregnant fruit.

Sunne-herb.

Barros decad. 2.lib.7.cap.1.

In the yeere 1512. In the moneth of Januarie Alfonsus de Albuquerque went backe from Malaca unto Goa, and the ship wherein he went was lost, and the rest went from his companie. Simon de Andrada, and a few Portugals were driven unto the Ilands of Maldiva, being many and full of palme trees: and they stand lowe by the water: which stayed there til they knew what was become of their Governour. These were the first Portugals that had seene those Ilands, wherein there growe Cocos, which are verie good against all kind of poyson.

The Iles of Maldiva.

John de Solis.

In this yeere 1512. there went out of Castile one John de Solis borne in Lisbon, and chiefe Pilot unto Don Fernando. And he having licence went to discover the coast of Brasil. Hee tooke the like course that the Pinsons had done: hee went also to the Cape of Saint Augustine, and went forwards to the South, coasting the shoare and land, and he came unto the Port De Lagoa: and in 35 degrees of southerly latitude he found a river which they of Brasil call Parana-guazu, that is, The great Water. He saw there signes of silver, and therefore called it Rio de Plata, that is, The River of silver. And it is said that at that time he went farther because he liked the countrey well: but he returned backe againe into Spaine, and made account of all things to Don Fernando, demaunding of the King the government thereof, which

Rio de plata.

A.D. 1513.

the King granted him. Whereupon he provided three ships and with them in the yeere 1515. he went againe into that Kingdome; but he was there slaine. These Solisses were great discoverers in those parts, and spent therein their lives and goods.

Pet. Martyr. decad. 3. c. 10.

In the same yeere 1512. John Ponce of Leon, which had beene governour of the Ile of Saint John armed two ships and went to seeke the Ile of Boyuca, where the naturals of the countrey reported to be a Wel, which maketh olde men young. Whereupon he laboured to finde it out, and was in searching of it the space of sixe moneths, but could finde no such thing. Hee entered into the Ile of Bimini; and discovered a point of the firme land, standing in 29. degrees towards the North upon Easter-day, and therefore he named it Florida. And because the Land seemed to yeeld Gold and Silver and great riches, hee begged it of the King Don Fernando, but hee died in the Discoverie of it, as many more have done.

Pet. Martyr. decad. 2. c. 10. Gomara. hist. gen. lib. 2. c. 10.

Bimini Ilands.

[II. x. 1683.]

Florida discovered.

The Spaniards call Easter Pascha Florida.

In the yeere 1513. Vasco Nunnes de Valboa hearing speech and newes of the South Sea, determined to goe thither, although his companie disswaded him from that action. But being a man of good valour with those Souldiers that he had, being two hundred and ninetie, hee resolved to put himselfe into that jeoperdie. Hee went therefore from Dariene the first day of September, carying some Indians of the Countrie with him to be his Guides, and he Marched overthwart the Land sometimes quietly, sometimes in Warre: and in a certaine place called Careca he found Negroes Captives with Curled haire. This Valboa came to the sight of the South Sea on the 25. day of the said Moneth, and on Saint Michaels day came unto it: where hee Imbarked himselfe against the will of Chiapes, who was the Lord of that Coast, who wished him not to do so because it was verie dangerous for him. But he desirous to have it knowne, that he had beene upon those Seas, went forwards, and came backe againe to Land in safetie, and with great contentment, bringing

Pet. Mar. decad. 3. cap. 1.

The South Sea discovered.

with him good store of Gold, Silver, and Pearles, which there they tooke. For which good service of his Don Ferdinando the King greatly favoured and honoured him.

Baros decad. 2. lib. 7. cap. 7. This yeere 1513. in the Moneth of Februarie, Alfonsus de Albuquerque went from the Citie of Goa towards the Streight of Mecha with twentie Ships. They arrived at the Citie of Aden and battered it, and passed forward and entred into the Streight. They say that they saw a Crosse in the Element and worshipped it. They Wintered in the Iland of Camaran. This was the first Portugall Captain that gave information of those Seas, and of that of Persia, being things in the World of great accompt.

The Straight of Mecha or of the Red Sea discovered.

The Ile of Camaran.

In the yeere 1514. and in the Moneth of May, there went out of Saint Lucar, one Pedro Arias de Avila at the commandement of Don Ferdinando. He was the fourth Governour of Castillia del Oro or Golden Castile: for so they named the Countries of Dariene, Carthagena, and Uraba, and that Countrie which was newly Conquered. Hee carried with him his Wife the Ladie Elizabeth, and one thousand five hundred men in seven Ships; and the King appointed, Vasco Nunnez de Valboa Governour of the South Sea and of that Coast.

In the beginning of the yeere 1515. the Governour Pedro Arias de Avila, sent one Gaspar Morales with one hundred and fiftie men unto the Gulfe of Saint Michael, to Discover the Ilands of Tararequi, Chiapes, and Tumaccus. There was a Casique Valboas friend, which gave him many Canoas or Boates made of one Tree to Rowe in, wherein they passed unto the Iland of Pearles: the Lord whereof resisted them at their comming on Land. But Chiapes and Tumaccus did pacifie him in such order, that the Captaine of the Isle had them home unto his House, and made much of them, and received Baptisme at their hands, naming him Pedro Arias after the Governours name, and hee gave unto them for this a Basketfull of Pearles, waying one hundred and tenne pounds, whereof some were as bigge as Hasell-nuts, of twentie, twentie five, twentie sixe, or thirtie one Carats: and everie Carat is

The Iland of Tararequi or of pearles in the South sea. Martyr decad. 3. cap. 10. Gomara histor. general. lib. 6. c. 2.

foure Graines. There was given for one of them, one thousand and two hundred Duckets. This Iland of Tararequi standeth in five Degrees of Latitude towards the North.

In this verie yeere 1515. in the Moneth of May, Alfonsus de Albuquerque Governour of India, sent from the Citie of Ormuz one Fernando Gomes de Lemos as Ambassadour unto Xec or Shaugh Ismael King of Persia: and it is reported that they travailed in it three hundred Leagues, and that it is a pleasant Countrie like unto France. This Xec or Shaugh Ismael went on Hunting and fishing for Troutes, whereof there are many. And there be the fairest Women in all the world. And so Alexander the Great affirmed, when hee called them The Women with Golden eyes. And this yeere this worthie Vice-roy Alfonsus de Albuquerque died.

Barros decad. 2. lib. 10. cap. 5. Osorius lib. 10. pag. 277. An Ambassage to Ismael King of Persia.

In the yeere 1516. and one hundred yeeres after the taking of Ceuta in Barbarie, Lopez Suares being Governour of India, there was a dispatch made by the commandement of the Kings Highnesse, unto one Fernando Perez de Andrada to passe to the great Countrie and Kingdome of China. He went from the Citie of Cochin in the Moneth of Aprill. They received Pepper, being the principall Marchandise to be sold in all China of any value: And hee was farther commanded by the King Don Emmanuel to goe also to Bengala with his Letter and dispatch to a Knight called John Coelo. This was the first Portugall as farre as I know, which drunke of the water of the River Ganges. This yeere 1516. died Don Fernando King of Spaine.

Pepper a principall merchandise in China.

The death of Fernando King of Spaine.

In the yeere 1517. this Fernando Perez went unto the Citie of Malacha, and in the Moneth of June he departed from thence towards China with eight Sailes, foure Portugals and the others Malayans. He arrived in China: And because hee could not come on Land without an Ambassage, there was one Thomas Perez which had order for it: and he went from the Citie of Canton, where they came to an Anker: They went by Land foure

Osorius lib. 11. fol. 312. China discovered.

Canton.

hundred Leagues, and came unto the Citie of Pekin, where the King was for this Province and Countrie is the biggest that is in the World. It beginneth at Sailana in twentie Degrees of Latitude towards the North, and it endeth almost in fiftie* Degrees. Which must be five hundred Leagues in length: and they say that it containeth three hundred Leagues in bredth, Fernando Perez was fourteene Moneths in the Isle Da Veniaga, learning as much as he could of the Countrie, according as the King his Master had commanded him. And although one Raphael Perestrello had beene there in a Junke or Barke of certaine Marchants of Malaca, yet unto Fernando Perez there ought to be given the praise of this Discoverie: as wel for that he had commandement from the King, as in discovering so much with Thomas Perez by Land, and George Mascarenhas by Sea, and for coasting unto the Citie of Foquiem standing in twentie foure Degrees of Latitude.

**Or Pakin, or Pequin.*

[II. x. 1684.] *Ilha da Veniaga or Tama according to Osorius.*

Foquiem.

The comming of Charles the fift into Spaine. *Gomar. hist. gen. lib. 3. c. 2.*

In the same yeere 1517. Charles, which afterward was Emperour, came into Spaine and tooke possession thereof. And in the same yeere Francis Fernandes de Gordova, Christopher Morantes, and Lopez Ochoa armed three Ships at their owne proper charges from the Iland of Cuba. They had also with them a Barke of Diego Velasques, who then was Governour: They came on Land in Iucatan standing in twentie Degrees of Latitude, at a Point which they called Punta de las Duennas; that is to say, The point of Ladies, which was the first place wherein they had seene Temples and Buildings of Lime & Stone. The people here goe better Apparelled then in any other place.

Iucatan.

Castagneda l. 4. c. 36. & 37. *Osorius. l. 11. fol. 315. pag. 2.* *Chatigam in Bengala.*

In the yeere 1518. Lopez Suares commanded Don John de Silveira to goe to the Ilands of Maldiva: and he made peace with them: and from thence hee went to the Citie of Chatigam, situated on the mouth of the River Ganges, under the Tropicke of Cancer. For this River, and the River Indus, which standeth an hundred Leagues beyond the Citie of Diu, and that of Canton in China, doe all

fall into the Sea under one Paralell or Latitude. And although before that time Fernando Perez had beene commanded to goe to Bengala, yet notwithstanding John de Silveira ought to beare away the commendation of this Discoverie: because he went as Captaine Generall, and remained there longest, learning the commodities of the Countrie, and maners of the people.

In the said yeere 1518. the first day of May, Diego Velasques Governour of the Iland of Cuba, sent his Nephew John de Grisalva, with foure Ships and two hundred Souldiers to discover the Land of Iucatan. And they found in their way the Iland of *Cosumel, standing towards the North in nineteene Degrees, and named it Santa Cruz, because they came to it the third of May. They coasted the Land lying on the left hand of the Gulfe, and came to an Iland called Ascension, because they came unto it upon Ascension day: They went unto the end of it standing in sixteene Degrees of Latitude: from whence they came backe because they could finde no place to goe out at: and from hence they went round about it to another River, which they called The River of Grisalva, standing in seventeene Degrees of Latitude: the People thereabout troubled them sore, yet notwithstanding they brought from thence some Gold, Silver, and Feathers, being there in great estimation, and so they turned backe againe to the Iland of Cuba.

Pet. Martyr. decad.4.cap.3. Gomar. hist. gen. l. 2. c. 14. & c. 17.

**Or Acuzamil.*

The Ile of Ascension.

The Bay of Hunduras.

Rio de Grisalva.

In the same yeere 1518. one Francis Garay armed three Ships in the Ile of Jamaica at his owne charges, and went towards the Point of Florida, standing in twentie five Degrees towards the North, seeming to them to be an Iland most pleasant, thinking it better to people Ilands then the firme Land, because they could best Conquer them and keepe them. They went there on Land, but the people of Florida killed many of them, so that they durst not Inhabit it. So they Sayled along the Coast, and came unto the River of Panuco, standing five hundred Leagues from the point of Florida in Sayling along the Coast; but the People resisted them in everie place.

Gomar. hist. gen. l. 2. c. 12. & 61.

Panuco.

Many of them also were killed in Chila, whom the Savages Flayed and eate, hanging up their Skinnes in their Temples, in memoriall of their valiantnesse. Notwithstanding all this, Francis de Garay went thither the next yeere and begged the Government of that Countrie of the Emperour, because he saw in it some shew of Gold and Silver.

Of Cortes his Acts see To. 2. l. 5. c. 8. & 9.

In the yeere 1519. in the Moneth of Februarie, Fernando Cortes went from the Iland of Cuba, to the Land which is called Nova Spania with eleven ships and five hundred and fiftie Spaniards in them.

The Countrie of Tenich and up the River were not subject to Muteçuma, but had Warre with him, and would not suffer the Mexicans to enter into their Territorie. They sent Ambassadours unto Cortes with presents, offering him their estate, and amitie; whereof Muteçuma was nothing glad. They which went to Tututepec standing neere the South Sea, did also bring with them examples of Gold, and praised the pleasantnesse of the Countrie, and the multitude of good Harbours upon that Coast, shewing to Cortes a Cloth of Cotten Wooll, all Woven with goodly workes, wherein all the Coast with the Havens and Creekes were set foorth. But this thing then could not be prosecuted, by reason of the comming of Pamphilus de Narvaez into the Countrie, who set all the Kingdome of Mexico in an uprore.

Indian Map.

Gomara hist. gen. lib. 2. c. 48.

Pamphilus de Narvaez.

In this yeere 1519. the tenth day of August, one Fernande de Magallanes, departed from Sivill with five Ships toward the Ilands of Maluco.

About this time Pope Leo the tenth, sent one Paulis Centurio as Ambassador to the great Duke of Moscovie, to wish him to send into India an Armie alongst the Coast of Tartarie. And by the reasons of this Ambassadour, the said Duke was almost perswaded unto that action, if other inconveniences had not letted him.

Magal. his. voyage see sup. l. 2. c. 2.

Gomar. lib. 4. cap. 17.

In this same yeere 1520. in Februarie Diego Lopes de Sequeir, Governour of India, went towards the Streight of Mecha, and carried with him the Ambassadour of

A.D. 1522.

Presbyter John, and Roderigo de Lima who also went as Ambassador to him. They came unto the Iland of Maçua standing in the Red Sea on the side of Africa in 17. degrees towards the North: where he set the Ambassadors on land, with the Portugals that should goe with them. Peter de Covillan had beene there before, being sent thither by King John the Second of Portugall: but yet Francis Alvarez gave principall light and knowledge of that Countrie. [II. x. 1685.] *Maçua.* *Ramusius* 1. *vol. fol.* 190.

In the yeere 1520. the Licenciate Lucas Vasques de Aillon and other Inhabitants of Saint Domingo furnished two ships, and sent them to the Iles of Lucayos to get slaves, and finding none they passed along by the firme land beyond Florida unto certaine Countries called Chicora and Gualdape, unto the River Jordan and the Cape of Saint Helena standing in 32. degrees toward the North. They of the Countrie came downe to the Sea side to see the ships, as having never before seene the like: The Spaniards went on land, where they received good entertainment, and had given unto them such things as they lacked. But they brought many of them into their ships, and then set sayle and brought them away for slaves: but in the way one of their ships sunke, and the other was also in great hazard. By this newes the Licenciate Aillon knowing the wealth of the Countrie, begged the government thereof of the Emperour, and it was given him: whither he went to get money to pay his debt. *Gomar. hist. gen. lib.* 2. *c.* 7. *Chicora.* *Gualdapé.*

In the yeere 1521. in December Emmanuel King of Portugall died, and after him his sonne King John the Third raigned. *Emmanuels death.* *Osor. lib.* 12. *fol.* 366.

In the yeere 1522. in Januarie one Gilgonzales armed foure ships in the Iland of Tararequi standing in the South Sea, with intent to discover the Coast of Nicaragua, and especially a Straight or Passage from the South Sea into the North Sea. And sayling along the Coast hee came unto an Haven called Saint Vincent, and there landed with an hundred Spaniards and certaine horsemen, and went within the Land two hundred leagues, and he brought *Gomar. hist. gen. lib.* 6. *cap.* 4.

with him two hundred pesoes of gold, and so came backe againe to Saint Vincent: where he found his Pilot Andrew Nigno, who was as farre as Tecoantepec, in 16. degrees to the North, and had sailed three hundred leagues: from whence they returned to Panama, and so over land to Hispaniola.

Tecoantepec.

Gomar. hist. gen. lib. 6. c. 12. Castagneda Historia delle Indie Orientali lib. 6. c. 41.

In the same yeere 1522. in the moneth of Aprill the other ship of Magallanes called The Trinitie went from the Iland of Tidore, wherein was Captaine Gonzalo Gomez de Espinosa, shaping their course toward Nova Spania: and because the winde was scant, they steared toward the North-east into 16. degrees, where they found two Ilands, and named them the Iles of Saint John, and in that course they came to another Iland in 20. degrees, which they named La Griega, where the simple people came into their ships, of whom they kept some to shew them in Nova Spania: They were in this course foure moneths, untill they came into 42. degrees of Northerly latitude, where they did see Sea-fishes called Seales and Tunies. And the climate seemed unto them comming newly out of the heate, to be so cold and untemperate, that they could not well abide it, and therefore they turned backe againe to Tidore, being thereunto enforced also by contrary windes. These were the first Spaniards which had beene in so high a latitude toward the North. And there they found one Antonie de Britto building a Fortresse, which tooke from them their goods, and sent eight and forty of them prisoners to Malaca.

Two Ilands in 16. degrees of Northerly latitude.

42. degrees of Northerly latitude.

Gomar. hist. gen. lib. 6. c. 12.

In this yeere 1522. Cortes desirous to have some Havens on the South Sea, and to discover the Coast of Nova Spania on that side, whereof he had knowledge in Muteçuma his time, (because he thought by that way to bring the drugs from Maluco and Banda, and the spicery from Java, with lesse travell and danger) he sent foure Spaniards with their Guides to Tecoantepec, Quahutemallan, and other Havens: where they were well received, and brought some of the people with them to Mexico: And Cortes made much of them; and afterwards sent ten

The South Sea first searched by Cortes his Pilots.

Pilots thither to search the Seas thereabout. They went seventy leagues in the Sea but found no Haven. One Casique or Lord called Cuchataquir used them well, and sent with them to Cortes two hundred of his men with a Present of gold and silver, and other things of the Countrie: and they of Tecoantepec did the like: and not long after, this Casique sent for aide to Cortes against his neighbours which did warre against him. *Tecoantepec.*

In the yeere 1523. Cortes sent unto him for his aide Peter de Alvarado, with two hundred Souldiers footmen, and fortie horsemen, and the Casiques of Tecoantepec and Quahutemallan asked them for the Monsters of the Sea which came thither the yeere past, meaning the ships of Gil Gonzales de Avila, being greatly amazed at the sight of them, and wondring much more when they heard, that Cortes had bigger then those: and they painted unto them a mightie Carrake with sixe Masts, and Sayles and Shroudes, and men armed on horsebacke. This Alvarado went through the Countrie and builded there a Citie of Saint Iago or Saint James, and a Towne which he called Segura leaving certaine of his people in it. *Gomar. hist. gen. lib. 6. c. 12.* *A witty stratageme.* *Sant Iago built.*

In the same yeere 1523. in the moneth of May Antonie de Britto being Captaine of the Iles of Maluco sent his Cousin Simon de Breu to learne the way by the Ile of Borneo to Malaca: They came in sight of the Ilands of Manada and Panguensara: They went through the Straight of Treminao and Tagui; and to the Ilands of Saint Michael standing in 7. degrees, and from thence discovered the Ilands of Borneo, and had sight of Pedra branca or the White stone, and passed through the Straight of Cincapura, and so to the Citie of Malaca. *Castagneda hist. delle Indie Orientali l. 6. c. 42.* *Manada.* *Panguensara.* *The Ilands of S. Michael.* *Borneo.* *Pedra branca.*

In this same yeere 1523. Cortes went with three hundred footmen, and an hundred and fifty horsemen, and forty thousand Mexicans, to Panuco, both to discover it better, and also to inhabite it, and withall to bee revenged upon them which had killed and eaten the Souldiers of Francis Garay. They of Panuco resisted him, but Cortes in the end overthrew them, and conquered the Countrie: And [II. x. 1686.] *Gomara hist. gen. l. 2. c. 61.*

hard by Chila upon the River he built a Towne, and named it Santo Stephano del puerto, leaving in it an hundred footmen, and thirty horsemen, and one Peter de Valleio for Lieutenant. This Journey cost him seventy sixe thousand Castillians, besides the Spaniards, Horses, and Mexicans which died there.

Santo Stephano del puerto.

Gomara hist. gen. l. 2. c. 61. & en la Conquesta de Mexico.

In this yeere 1523. Francis de Garay made nine Ships and two Brigandines to goe to Panuco, and to Rio de las Palmas, to be there as Governour: for that the Emperour had granted unto him from the Coast of Florida unto Panuco, in regard of the charges which hee had beene at in that Discoverie. He carried with him eight hundred and fifty Souldiers, and an hundred and fortie Horses, and some Men out of the Iland of Jamaica, where he furnished his Fleet with munition for the warre: and he went unto Xagua an Haven in the Iland of Cuba, where he understood that Cortes had peopled the coast of Panuco: & that it might not happen unto him as it did to Pamphilus de Narvaez, he determined to take another companion with him, and desired the Doctor Zuazo to goe to Mexico and procure some agreement betweene Cortes and him. And they departed from Xagua each one about his businesse. Zuazo came in great jeopardie, and Garay went not cleere without. Garay arrived in Rio de las Palmas on Saint James his day, and then he sent up the River one Gonsalvo de Ocampo, who at this returne declared that it was an evill and desart Countrie: but notwithstanding Garay went there on land with foure hundred footmen and some horsemen; and he commanded one John de Grijalva to search the Coast, and he himselfe marched by land towards Panuco, and passed a River which hee named Rio Montalto; he entred into a great Towne where they found many Hennes, wherewith they refreshed themselves, and he tooke some of the people of Chila which he used for messengers to certaine places: And after great travell comming to Panuco they found no victuals there by reason of the warres of Cortes, and the spoile of the Souldiers. Garay then sent one Gonzalo de

Rio de las Palmas.

Rio Montalto.

Chila.

Ocampo to Sant Istevan del puerto to knowe whether they would receive him or no. They had a good answere. But Cortes his men privily by an ambushment tooke forty of Garayes horsemen, alleaging that they came to usurpe the government of another: and besides this misfortune he lost foure of his ships: whereupon he left off to proceed any farther.

While Cortes was preparing to set forward to Panuco: Francis de las Casas, and Roderigo de la Paz arrived at Mexico with Letters Patents, wherein the Emperour gave the government of Nueva Spagna and all the Countrie which Cortes had conquered to Cortes, and namely Panuco. Whereupon he stayed his Journey. But hee sent Diego de Ocampo with the said Letters Patents, and Pedro de Alvarado with store of footmen and horsemen. Garay knowing this thought it best to yeeld himselfe unto Cortes his hands, and to goe to Mexico; which thing he did having discovered a great tract of Land. *Gomar. en la Conquesta de Mexico fol. 226.*

In this yeere 1523. Gil Gonzales de Avila made a Discoverie, and peopled a Towne called San Gil de buena vista, standing in 14. degrees toward the North, and almost in the bottome of the Bay called the Ascension or the Honduras. He began to conquer it because he best knew the secrets thereof, and that it was a very rich Countrie. *Gomar. en la Conquesta de Mexico fol. 242.* *San Gil de buena Vista in the Bay of Honduras.*

In this yeere 1523. the sixt day of December Peter de Alvarado went from the Citie of Mexico by Cortes his commandement to discover and conquer Qualiutemallan, Utlatlan, Chiæpa, Xochnuxco, and other Townes toward the South Sea. He had with him three hundred Souldiers, an hundred and seventy Horsemen, foure Field-pieces, and some Noblemen of Mexico, with people of the Countrie to aide him as well in the warre, as by the way being long. Hee went by Tecoantepec to Xochnuxco, and other places abovesaid with great travell and losse of his men: but he discovered and subdued all the Countrie. There are in those parts certaine Hills that have Alume in them, and out of which distilleth a certaine *Gomara en la Conquista de Mexico fol. 229. & in sequentib.* *Allume Hills.*

Oile distilling out of Hills. Ibid. fol. 230.

liquor like unto Oyle, and Sulphur or Brimstone, whereof the Spaniards made excellent Gun-powder. He travelled foure hundred leagues in this Voyage, and passed certaine Rivers which were so hot, that they could not well endure to wade thorow them. Hee builded a Citie calling it Sant Iago de Quahutemallan. Peter de Alvarado begged the government of this Countrie, and the report is that it was given him.

Sant Iago de Quahute-mallan.

Gomara en la Conquista de Mexico fol. 233.

Villa del Espiritu santo.

Chamolla.

In the yeere 1523. the eight day of December Cortes sent Diego de Godoy with an hundred Footmen and thirty Horsemen, two Field-pieces, and many of his friends Indians unto the Towne Del Espiritu santo: He joyned himselfe with the Captaine of that Towne, and they went to Chamolla the head Citie of that Province, and that being taken all the Countrie grew quiet.

Gomara en la Conquista de Mexico fol. 234.

Gomara hist. gen. lib. 3. c. 21.

In the yeere 1524. in Februarie Cortes sent one Roderigo Rangel with an hundred and fifty Spaniards & many of the Tlaxcallans and Mexicans against the Zapotecas and Nixticas, and unto other Provinces and Countries not so well discovered: they were resisted at the first, but quickly put the people to the worst, and kept them for ever after in subjection. In this same yeere 1524. one Roderigo de Bastidas was sent to discover, people, and governe the Countrie of Santa Martha: where he lost his life because hee would not suffer the Souldiers to take the spoile of a certaine Towne. They joyned with Peter Villa-forte, and he being sometimes his entire friend did helpe to kill him with Daggers lying in his Bed. Afterward Don Pedro de Lugo, and Don Alfonso his sonne were Governours of that place, which used themselves like covetous Tyrants; whereof grew much trouble.

[II. x. 1687.]

Gomara histor. general. lib. 2. c. 7.

In this same yeere also 1524. after that the Licenciate Lucas Vasques de Aillon had obtained of the Emperour the government of Chicora, he armed for that purpose certaine Ships from the Citie of Santo Domingo and went to discover the Countrie, and to inhabite it: but he was lost with all his companie, leaving nothing done worthie

of memorie. And I cannot tell how it commeth to passe, except it bee by the just judgement of God, that of so much Gold and Precious stones as have beene gotten in the Antiles by so many Spaniards, little or none remaineth, but the most part is spent and consumed, and no good thing done.

In this yeere 1524. Cortes sent one Christopher de Olid with a Fleet to the Iland of Cuba, to receive the victuals and munition which Alonso de Contreras had prepared, and to discover and people the Countrey about Cape De Higueras, and the Honduras; and to send Diego Hurtada de Mendoça by sea, to search the Coast from thence even to Darien, to finde out the Straight which was thought to runne into the South sea, as the Emperour had commanded. He sent also two ships from Panuco to search along the coast unto Florida. Hee commanded also certaine Brigandines to search the coast from Zacatullan unto Panama. This Christopher de Olid came to the Iland of Cuba, and made a league with Diego Volasquez against Cortes, and to set sayle and went on land hard by Puerto de Cavallos standing in 10. degrees to the North, and built a Towne which he called Triumpho de la Cruz. Hee tooke Gil Gonzales de Avila prisoner, and killed his nephew and the Spaniards that were with him, all saving one Childe, and shewed himselfe an enemy to Cortes, who had spent in that expedition thirtie thousand Castellans of gold to doe him pleasure withall. *Gomar. hist. gen. lib. 2. cap. 65. & en la Conquista de Mexico fol. 243.*

Cortes understanding hereof the same yeere 1524. in the moneth of October he went out of the Citie of Mexico, to seeke Christopher de Olid to bee revenged of him, and also to discover, carrying with him three hundred Spanish footmen and horsemen, and Quahutimoc King of Mexico, and other great Lords of the same Citie. And comming to the Towne called La villa del Espiritu santo, he required guides of the Lords of Tavasco and Xicalanco: and they sent him ten of their principall men for guides: who gave him also a Map of Cotton-wooll, wherein was painted the situation of the whole Countrey from *Gomar. hist. gen. lib. 2. cap. 66. & en la Conquista de Mexico fol. 2. & 251.*

An excellent large map of Cotton wooll.

Xicalanco unto Naco, and Nito, and even as farre as Nicaragua, with their Mountaines, Hils, Fields, Meadowes, Vallies, Rivers, Cities, and Townes. And Cortes in the meane time sent for three ships which were at the Haven of Medellin to follow him along the coast.

Gomar. hist. gen. lib. 2. c. 67. & 68. & en la Conquista de Mexico fol. 257.

In this yeere 1524. they came to the Citie of Izancanac, where hee understood that the King Quahutimoc and the Mexicans that were in his company were conspired against him and the Spaniards: for the which he hanged the King and two others of the chiefe: and so came to the Citie of Mazatlan, and after that to Tiaca, the head Citie of a Province so called standing in the middest of a Lake: and heere about they began to finde the traine of the Spaniards, which they went to seeke, and so they went to Zuzullin, and at length came to the Towne of Nito: from Nito Cortes with his owne companie and all the Spaniards that hee found there, departed to the shore or strand called La Baia de Sant Andres, and finding there a good haven hee builded a Towne in that place and called it Natividad de nuestra Senora. From hence Cortes went to the Towne of Truxillo standing in the haven of the Honduras, where the Spaniards dwelling there did entertaine him well: and while hee was there, there arrived a ship which brought newes of the stirre in Mexico in Cortes his absence: whereupon hee sent word to Gonsola de Sandoval to march with his companie from Naco to Mexico by land toward the South sea unto Quahutemallan, because that is the usuall plaine and safest way, and hee left as Captaine in Truxillo Fernando de Saavedra his Cousen: and he himselfe went by sea along the Coast of Iucatan, to Chalchicoeca, now called Sant Juan de Ullhua, and so to Medellin, and from thence to Mexico, where hee was well received, having beene from thence eighteene moneths, and had gone five hundred leagues travelling often out of his way, and enduring much hardnesse.

Mazatlan.
Tiaca.

Zuzullin.
Gomara in the Conquest of Mexico fol. 268.

Natividad de Nuestra Sennora.
Truxillo.
Honduras.
Gomara in the Conquest of Mexico fol. 270. & 273.

See Pizarros acts Tom. 2. l. 7. cap. 11. 12.15.16.17.

In the yeere 1525. Francis Pizarro and Diego de Almagro, went from Panama to discover Peru standing beyond the line toward the South, which they called

Nueva Castillia. The Governour Pedro Arias would not entermeddle with this expedition, because of the evill newes which his Captayne Francis Vezerra had brought.

In the same yeere 1525. there was sent out of Spaine a Fleet of seven ships, whereof was Captayne generall Don Garsia de Loaisa to the Ilands of Maluco. They went from the Citie of the Groine and passed by the Ilands of the Canaries, and went to Brasil, where they found an Iland in two degrees, and named it Saint Mathew: and it seemed to be inhabited, because they found in it Orenge trees, Hogs, and Hens in caves, and upon the rindes of most of the trees there were graven Portugall letters, shewing that the Portugals had beene there seventeene yeeres before that time. A Patach or Pinnesse of theirs passed the straight of Magellane, having in her one John de Resaga, and ranne all along the coast of Peru and Nova Spagna: They declared all their successe unto Cortes, and told him, that Frier Garsia de Loaisa was passed to the Ilands of Cloves. But of this fleete the Admirall onely came thither, wherein was Captayne one Martin Mingues de Carchova: for Loaisa and the other Captaines dyed by the way. All the Moores of Maluco were found well affectioned to the Spaniards.

Pet. Martyr. decad. 8. cap. 9. Gomar. hist. gen. lib. 4. cap. 12.

The Ile of S. Mathew. Gomara in the Conquest of Mexico p. 281.

[II. x. 1688.]

Gomez his Northern discoverie. Pet. Martyr. decad. 8. p. 601. Gomar. hist. gen. l. 1. c. 5.

In the same yeere 1525. the Pilot Stephen Gomes, went from the Port of the Groine toward the North to discover the straight unto the Malucos by the North, to whom they would give no charge in the fleete of Frier Garsia de Loaisa. But yet the Earle Don Fernando de Andrada, and the Doctor Beltram, and the Merchant Christopher de Sarro furnished a Gallion for him, and hee went from the Groine in Galicia to the Iland of Cuba, and to the point of Florida, sayling by day because he knew not the land. He passed the bay Angra, and the river Enseada, and so went over to the other side. It is also reported that he came to Cape Razo in 46. degrees to the North: from whence he came backe againe to the Groine laden with Slaves. The newes hereof ranne by and by through Spaine, that hee was come home laden

One inquiring at their return what they had brought: they said Esclavos: he mistaking, rode to the Court to tell that they had broughtClavos and occasioned at first much joy, after turned into laughter.

with Cloves as mistaking the word: and it was carried to the Court of Spaine: but when the truth was knowne it turned to a pleasant jest. In this voyage Gomes was ten moneths.

In this yeere 1525. Don George de Meneses Captayne of Maluco, and with him Don Garcia Henriques, sent a foyst to discover land towards the North, wherein went as Captaine one Diego de Rocha, and Gomes de Sequeira for Pilot. In 9. or 10. degrees they found certaine Ilands standing close together, and they called them the Ilands of Gomes de Sequeira, hee being the first Pilot that discovered them, and they came backe againe by the Iland of Batochina.

The Ile of Batochina by Gilolo.

In the yeere 1526. there went out of Sivill one Sebastian Cabota a Venetian by his father, but borne at Bristoll in England, being chiefe Pilot to the Emperour, with foure ships toward Maluco. They came to Pernambuco, and stayed there three moneths for a winde to double the Cape of Saint Augustine. In the Bay of Patos or of Ducks, the Admirall ship perished; & being without hope to get to the Iles of Maluco, they there made a Pinnesse to enter up the River of Plate, and to search it. They ranne 60. leagues up before they came to the barre: where they left their great ships, and with their small Pinnesses passed up the River Parana, which the Inhabitants count to bee the principall River. Having rowed up one hundred and twentie leagues, they made a Fortresse and stayed there above a yeere: and then rowed further till they came to the mouth of another River called Paragioa, and perceiving that the Countrey yeelded Gold and Silver they kept on their course, and sent a Brigandine before; but those of the Countrey tooke it: and Cabote understanding of it thought it best to turne backe unto their Fort, and there tooke in his men which he had left there, and so went downe the River where his ships did ride, and from thence he sailed home to Sivill in the yeere 1530. having discovered about two hundred leagues within this River, reporting it to bee very Navigable, and that it springeth

S. Cabota born at Bristow. In the Map in the Privie Galerie, to his picture is added Seb. Cab. Angl.

Rio Parana.

Rio Paragioa.

out of a Lake named Bombo. It standeth in the firme land of the Kingdome of Peru, running through the Vallies of Xauxa, and meeteth with the Rivers Parso, Bulcasban, Cay, Parima, Hiucax, with others which make it very broad and great. It is said also, that out of this Lake runneth the River called Rio de San Francesco; and by this meane the Rivers come to bee so great. For the Rivers that come out of Lakes are bigger then those which proceed from a Spring.

The fountaine of the River of Plata.

In the yeere 1527. one Pamphilus de Narvaez went out of Saint Lucar de Barameda, to bee Generall of the coast and land of Florida, as farre as Rio de las Palmas, and had with him five Ships, sixe hundred Souldiers, one hundred Horses, besides a great summe and quantitie of Victuals, Armour, Clothing and other things. Hee could not goe on land where his desire was but went on land somewhat neere to Florida with three hundred of his companie, some Horses, and some victuals, commanding the ships to goe to Rio de las Palmas; in which voyage they were almost all lost: and those which escaped passed great dangers, hunger and thirst.

Ramusius 3. vol. fol. 310. See inf. tom. 2. l. 8. c. 1. & 2.

This yeere 1527. when Cortes understood by the Pinnesse aforesaid, that Don Garcia de Loaisa was passed by the Straight of Magelan, toward the Ilands of Cloves, hee provided three ships to goe seeke him, and to discover by that way of New Spaine as farre as the Iles of Maluco. There went as Governour in those ships one Alvaro de Saavedra Ceron, cousen unto Cortes, a man fit for that purpose. Hee made sayle from Civatlaneio, now named Saint Christopher standing in twentie degrees toward the North on All Saints day. They arrived at the Ilands which Magelan named The Pleasures: and from thence sayled to the Ilands, which Gomes de Sequeira had discovered, and not knowing thereof, they named them Islas de los Reyes, that is to say, The Iles of the Kings, because they came unto them on Twelfe day. In the way Saavedra lost two ships of his company, of which they never after heard newes. But from Iland to Iland hee

Gomar. hist. gen. lib. 2. c. 72. and in the Conquest of Mexico fol. 281.

Islas de los Reyes.

Candiga. still sayled and came to the Iland of Candiga, where he bought two Spaniards for seventie Ducats, which had beene of the companie of Frier Loaisa, who was lost thereabout. In the yeere 1528. in March, Saavedra arrived at the Ilands of Maluco, and came to an anker before the Ile of Gilolo: hee found the sea calme and winde at will, without any tempests: and he tooke the distance from thence to Nova Spagna to bee two thousand and fiftie leagues. At this time Martin Yuniguez de Carquiçano dyed, and Fernando de la Torre was chosen their Generall, who then was in the Citie of Tidore, who had there erected a Gallowes and had fierce warre with [II. x. 1689.] Don George de Meneses Captaine of the Portugals: and in a fight which they had the fourth day of May, Saavedra tooke from him a Galiot and slew the Captaine thereof called Fernando de Baldaya, and in June hee returned towards New Spaine, having with him one Simon de Brito Patalin, and other Portugals, and having beene certayne moneths at Sea, he was forced backe unto Tidore, where Patalin was beheaded and quartered, and his companions hanged.

Warre betwixt the Span. and Portug. in the friend-foes Indies.

Gomar. hist. gen. lib. 2. cap. 73. In this yeere 1528. Cortes sent two hundred Footmen and 60. Horsmen, and many Mexicans to discover and plant the Countrey of the Chichimecas, for that it was reported to be rich of Gold. This being done he shipped himselfe, and came into Castile with great pompe, and brought with him 250000. markes of Gold and Silver: and being come to Toledo where the Emperour then lay, hee was entertayned according to his deserts, and the Emperour made him Marquesse Del Valle, and married him to the Lady Jane de Zuniga, Daughter unto the Earle De Aguilar, and sent him backe againe to be Generall of New Spaine.

Gomar. hist. gen. lib. 2. c. 72. Terra Australis Nova Guinea. In the yeere 1529. in May, Saavedra returned backe againe towards New Spaine, and hee had sight of a land toward the South in two degrees, and he ranne East along by it above five hundred leagues till the end of August. The Coast was cleane and of good ankerage, but the people

blacke and of curled hayre; from the girdle downward, they did weare a certayne thing plaited to cover their lower parts. The people of Maluco call them Papuas, because they bee blacke and frizeled in their hayre: and so also doe the Portugals call them. Saavedra having sayled 4. or 5. degrees to the South of the line, returned unto it, and passed the Equinoctiall towards the North, and discovered an Iland which hee called Isla de los Pintados, that is to say, The Ile of painted people: for the people thereof bee white, and all of them marked with an Iron: and by the signes which they gave hee conceaved that they were of China. There came unto them from the shore a kinde of Boate full of these men, making tokens of threatnings to the Spaniards; who seeing that the Spaniards would not obey them, they began to skirmish with flinging of Stones, but Saavedra would suffer no shot to bee shot at them, because their stones were of no strength, and did no harme. A little beyond this Iland in 10. or 12. degrees, they found many small low Ilands full of Palme trees and grasse, which they called Los Jardines, and they came to an anker in the middest of them, where they tarried certayne dayes. The people seemed to descend from them of China, but by reason of their long continuance there they are become so brutish, that they have neither Law, nor yet give themselves to any honest labour. They weare white clothing which they make of Grasse. They stand in marvelous feare of fire, because they never saw any. They eate Cocos in stead of Bread, breaking them before they bee ripe, and putting them under the sand, and then after certayne dayes they take them out and lay them in the Sunne, and then they will open. They eate Fish which they take in a kinde of boat called a Parao, which they make of Pine wood, which is driven thither at certayne times of the yeere, they know not how, nor from whence, and the tooles wherewith they make their boates are of shells.

Os Papuas are blacke people with frizled hayre.

Isla de los Pintados.

Los Jardines.

Fire unknown.

Flote wood.

Saavedra perceiving that the time and weather was then somewhat better for his purpose, made sayle towards the

firme land and Citie of Panama, where hee might unlade the Cloves and merchandise which he had, that so in Cartes it might bee carried foure leagues to the River of Chagre, which they say is Navigable running out into the North sea, not farre from Nombra de Dios, where the ships ride, which come out of Spaine: by which way all kinde of goods might be brought unto them in shorter time, and with lesse danger, then to sayle about the Cape of Bona Speranza. For from Maluco unto Panama they sayle continually betweene the Tropikes and the line: but they never found winde to serve that course, and therefore they came backe againe to Maluco very sad, because Saavedra dyed by the way: who if hee had lived meant to have opened the land of Castillia del Oro and New Spaine from sea to sea. Which might have beene done in foure places: namely from the Gulfe of S. Michael to Uraba, which is five and twentie leagues, or from Panama to Nombre de Dios being seventeene leagues distance: or through Xaquator, a River of Nicaragua, which springeth out of a Lake three or foure leagues from the South sea, and falleth into the North sea; whereupon doe sayle great Barks and Crayers. The other place is from Tecoantepec through a River to Verdadera Cruz, in the Bay of the Honduras, which also might be opened in a straight. Which if it were done, then they might sayle from the Canaries unto the Malucos under the climate of the Zodiacke in lesse time and with much lesse danger, then to sayle about the Cape de Bona Speranza, or by the straight of Magelan, or by the Northwest. And yet if there might bee found a straight there to sayle into the sea of China, as it hath beene sought, it would doe much good.

Foure narrow passages from sea to sea in the West Indies. Gomar. hist. gen. lib. 4. c. 14.

The North-west passage very beneficiall.

Dam. à Goes his Travels.

In this yeere 1529. one Damian de Goes a Portugall being in Flanders, after that he had travelled over all Spaine, was yet desirous to see more Countries and fashions, and diversities of people; and therefore went over into England and Scotland, and was in the Courts of the Kings of those parts: and after that came againe

into Flanders, and then travelled through Zealand, Holland, Brabant, Luxenburgh, Suitzerland, and so through the Cities of Colen, Spyres, Argentine, Basill, and other parts of Almaine, and then came backe againe into Flanders: and from thence hee went into France through Picardie, Normandie, Champaine, Burgundie, the Dukedome of Borbon, Gascoigne, Languedoc, [II. x. 1690.] Daulphinie, the Dukedome of Savoy, and passed into Italie into the Dukedome of Millaine, Ferrara, Lombardie, and so to Venice, and turned backe againe to the territorie of Genoa, and the Dukedome of Florence through all Tuscane: and hee was in the Citie of Rome, and in the Kingdome of Naples from the one side to the other. From thence hee went into Germanie to Ulmes, and other places of the Empire, to the Dukedome of Snevia, and of Bavier, and the Archdukedome of Austrich, the Kingdome of Boeme, the Dukedome of Moravia, and the Kingdome of Hungarie, and so to the Confines of Grecia. From thence he went to the Kingdome of Poland, Prussia, and the Dukedome of Livonia, and so came into the great Dukedome of Moscovia. From whence hee came backe into high Almaine, and through the Countries of the Lantzgrave, the Dukedome of Saxonie, the Countries of Denmarke, Gotland, and Norway, travelling so farre, that hee found himselfe in 70. degrees of latitude toward the North. He did see, speake and was conversant with all the Kings, Princes, Nobles, and chiefe Cities of all Christendome, in the space of two and twentie yeeres: So that by reason of the greatnesse of his travell, I thought him a man worthie to be heere remembred.

Travels from the Persian Gulfe up and over land.

In the yeere 1529. or 1530. one Melchior de Sosa Tavarez went from the Citie of Ormuz unto Balsera and the Ilands of Gissara with certaine ships of warre, and passed up as farre as the place where the Rivers Tygris and Euphrates meete one with the other. And although other Portugals had discovered and sailed thorow that Strait, yet never any of them sailed so farre upon the fresh water till that time, when hee discovered that River

from the one side to the other, wherein he saw many things which the Portugals knew not. Not long after this, one Ferdinando Coutinho a Portugall came unto Ormuz, and being desirous to see the world, he determined to goe into Portugall, from thence over land to see Asia and Europe; And to doe this the better, he went into Arabia, Persia, and upwards the River Euphrates the space of a moneth, and saw many Kingdomes and Countries, which in our time had not beene seene by the Portugals: He was taken prisoner in Damasco, and afterward crost over the Province of Syria, and came unto the Citie of Alepo. He had beene at the holy Sepulchre in Jerusalem, and in the Citie of Cayro, and at Constantinople with the Great Turke; and having seene his Court he passed over unto Venice, and from thence into Italie, France, Spaine, and so came againe to Lisbon. So that he and Damian de Goes were in our time the most noble Portugals, that had discovered and seen most Countries and Realmes of their owne affections.

Coutinhos Travels.

Gomar. hist. gen. lib. 3. c. 37.

In the yeere 1531. there went one Diego de Ordas to be Governour in the River of Maragnon, with three ships, sixe hundred Souldiers, and thirty five Horses. He died by the way, so that the intention came to none effect. After that, in the yeere 1534. there was sent thither one Hierome Artal with an hundred and thirty Souldiers, yet he came not to the River, but peopled Saint Michael de Neveri, and other places in Paria. Also there went unto this River Maragnon a Portugall Gentleman named Aries Dacugna, and hee had with him ten ships, nine hundred Portugals, and an hundred and thirty horses. Hee spent much, but hee that lost most was one John de Barros. This River standeth in 3. degrees toward the South, having at the entrance of it fifteene leagues of bredth and many Ilands inhabited, wherein growe trees that beare Incence of a greater bignesse then in Arabia, gold, rich stones, and one Emerald was found there as bigge as the palme of a mans hand. The people of the Countrie make their Drinke of a kind of Dates, which are as big as Quinces.

The famous River Maragnon.

John de Barros Factor of the House of India.

Incense trees.

Great Emerald.

A.D. 1534.

In the same yeere 1531. one Nunnez de Gusman went from the Citie of Mexico towards the North-west to discover and conquer the Countries of Xalisco, Ceintiliquipac, Ciametlan, Tovalla, Cnixco, Ciamolla, Culhuacan, and other places. And to doe this he carried with him two hundred and fifty Horses, and five hundred Souldiers. He went thorow the Countrie of Mechuacan, where he had much Gold, ten thousand Markes of Silver, and sixe thousand Indians to carrie burdens. He conquered many Countries, called that of Xalisco Nueva Galicia, because it is a ragged Countrie, and the People strong. He builded a Citie which he called Compostella, and another named Guadalajara, because hee was borne in the Citie of Guadalajara in Spaine. Hee likewise builded the Townes De Santo Espirito, De la Conception, and De San Miguel standing in 24. degrees of Northerly latitude.

See to. 2. l. 8. c. 3. Gomar. hist. gen. lib. 6. cap. 16.

Nueva Galicia.

Compostella.

Guadalajara.

Santo Espirito.

De la Conception.

San Miguel.

In the yeere 1532. Ferdinando Cortes sent one Diego Hurtado de Mendoça unto Acapulco seventy leagues from Mexico, where he had prepared a small Fleet to discover the Coast of the South Sea as he had promised the Emperour. And finding two ships ready, he went into them, and sailed to the Haven of Xalisco, where he would have taken in Water and Wood: but Nunnez de Gusman caused him to be resisted, and so he went forward: but some of his men mutined against him, and hee put them all into one of the shippes, and sent them backe into New Spaine. They wanted water, and going to take some in the Bay of the Vanderas, the Indians killed them. But Diego Hurtado sailed two hundred leagues along the Coast, yet did nothing worth the writing.

Gomar. hist. gen. lib. 2. c. 74.

In the yeere 1533. Francis Pizarro went from the Citie of Tumbes to Caxamalca, where he tooke the King Attabalipa. Peter Alvarado found Mountaines full of Snowe, and so cold, that seventy of his men were frozen to death. When he came unto Quito, he began to inhabite it, and named it S. Francis.

Gomar. hist. gen. l. 5. c. 6. 7. & 8.

Cruell snowe under the line.

Gomar. hist. gen. lib. 5. c. 19.

In the yeere 1534. a Briton called Jaques Cartier, with

1534.

The Bay of S. Laurence discovered.

three ships went to the land of Corterealis, and the Bay of Saint Laurence, otherwise called Golfo Quadrato, and fell in 48. degrees and an halfe towards the North; and so he sailed till he came unto 51. degrees hoping to have passed that way to China, and to bring thence drugs and other merchandise into France. The next yeere after he made another Voyage into those parts, and found the Countrie abounding with Victuals, Houses, and good Habitations, with many and great Rivers. He sailed in one River toward the South west three hundred leagues, and named the Countrie thereabout Nova Francia: at length finding the water fresh, he perceived he could not passe thorow to the South Sea, and having wintered in those parts, the next yeere following he returned into France.

Gomar. hist. gen. l. 2. c. 74. & l. 2. c. 98.

In the yeere 1535. or in the beginning of the yeere 1536. Don Antonie de Mendoza came unto the Citie of Mexico, as Vice-roy of New Spaine. In the meane while Cortes was gone for more men to continue his Discoverie, which immediatly he set in hand sending forth two ships from Tecoantepec which hee had made ready. There went as Captaines in them Fernando de Grijalva, and Diego Bezerra de Mendoza, and for Pilots there went a Portugall named Acosta, and the other Fortunio Ximenez a Biscaine. The first night they divided themselves. Fortunio Ximenez killed his Captaine Bezerra, and hurt many of his confederacy: and then he went on land to take Water and Wood in the Bay of Santa Cruz, but the Indians there slue him, and above twenty of his companie. Two Mariners which were in the Boat escaped, and went unto Xalisco, and told Nunnes de Gusman that they had found tokens of Pearles: hee went into the ship, and so went to seeke the Pearles, he discovered along the Coast above an hundred and fifty leagues. They said that Ferdinando de Grijalva sailed three hundred leagues from Tecoantepec without seeing any land, but onely one Iland which he named The Ile of Saint Thomas, because he came unto it on that Saints day: it standeth in 20. degrees of latitude.

Plaia de Santa Cruz.

The Ile of S. Thomas.

A.D. 1535.

In this same yeere 1535. Nunnez Dacunna being Governour of India, while he was making a Fortresse at the Citie of Diu, he sent a Fleet to the River of Indus, being from thence ninety or an hundred leagues towards the North under the Tropike of Cancer. The Captaines name was Vasques Perez de San Paio: also he sent another Armie against Badu the King of Cambaia, the Captaine whereof was Cosesofar a Renegado. They came to the barre of that mighty River in the moneth of December, of the water whereof they found such triall as Quintus Curtius writeth of it, when Alexander came thither.

The Fortresse of Diu.

Badu King of Cambaia.

In this yeere 1535. one Simon de Alcazava went from Sivill with two ships and two hundred and forty Spaniards in them. Some say they went to New Spaine, others that they went to Maluco, but others also say to China, where they had beene with Ferdinando Perez de Andrada. Howsoever it was, they went first unto the Canaries, and from thence to the Straight of Magelan, without touching at the Land of Brasill, or any part at all of that Coast. They entred into the Straight in the moneth of December with contrary windes and cold weather. The Souldiers would have had him turne backe againe, but he would not. Hee went into an Haven on the South side in 53. degrees: There the Captaine Simon of Alcazava commanded Roderigo de Isla with sixty Spaniards to goe and discover Land: but they rose up against him and killed him, and appointed such Captaines and Officers as pleased them, and returned. Comming thwart of Brasill they lost one of their ships upon the Coast, and the Spaniards that escaped drowning were eaten by the Savages. The other ship went to Saint Iago in Hispaniola, and from thence to Sivill, in Spaine.

Gomar. hist. gen. lib. 4. c. 13.

In this same yeere 1535. Don Pedro de Mendoza went from Cadiz towards the River of Plate with twelve ships, and had with him two thousand men: which was the greatest number of ships and men, that ever any Captaine carried into the Indies. Hee died by the way returning

Gomar. hist. gen. lib. 3. c. 39. See tom. 2. l. 7. c. 4. & 11.

homewards. The most part of his men remained in that River, and builded a great Towne contayning now two thousand houses, wherein great store of Indians dwell with the Spaniards. They discovered and conquered the Countrie till they came to the Mines of Potossi, and to the Towne La Plata, which is five hundred leagues distant from them.

The River of Plata runneth up to Potossi.

Gomar. hist. gen. l. 2. c. 74. & 98.

In the yeere 1536. Cortes understanding that his ship wherein Fortunio Ximenez was Pilot was seized on by Nunnez de Guzman, hee sent forth three ships to the place where Guzman was, and he himselfe went by Land well accompanied, and found the ship which he sought all spoiled and rifled. When his three other ships were come about, hee went aboord himselfe with the most part of his Men and Horses, leaving for Captaine of those which remained on land one Andrew de Tapia. So he set sayle, and comming to a Point the first day of May he called it S. Philip, and an Iland that lieth fast by it he called Sant Iago. Within three dayes after he came into the Bay where the Pilot Fortunio Ximenez was killed, which hee called La plaia de Santa Cruz, where he went on land, and commanded Andrew de Tapia to discover. Cortes tooke shipping again, and came to the River now called Rio de San Pedro y San Paulo, where by a tempest the ships were separated, one was driven to the Bay de Santa Cruz, another to the River of Guajaval, & the third was driven on shore hard by Xalisco, and the men thereof went by land to Mexico. Cortes long expected his two ships that he wanted: but they not coming he hoised saile and entred into the Gulfe now called Mar de Cortes, Mar Vermejo, or the Gulfe of California, and shot himselfe fiftie leagues within it: where he espied a ship at anker, and sayling towards her hee had beene lost if that ship had not succoured him. But having graved his ship, hee departed with both the ships from thence. He bought victuals at a deare rate at Saint Michael of Culhuacan; and from thence he went to the Haven of Santa Cruz, where hee heard that Don Antonio de Mendoça, was come out of

Saint Iago Ile.

La plaia de Santa Cruz.

Rio de S. Pedro. y San Paulo.

Guajaval Rio.

Mar. Vermejo or the Gulfe of California. [II. x. 1692.]

Gomara in the Conquest of Mexico fol. 290. 291. 292.

Spaine to be Viceroy. He therefore left to be Captayne of his men one Francis de Ulloa, to send him certaine ships to discover that Coast.

While he was at Acapulco, messengers came unto him from Don Antonio de Mendoça, the Viceroy, to certifie him of his arrivall: and also hee sent him the copie of a Letter wherein Francis Pisarro wrote, that Mango Ynga was risen against him, and was come to the Citie of Cusco with an hundred thousand fighting men, and that they had killed his brother John Pisarro, and above foure hundred Spaniards, and two hundred Horses, and hee himselfe was in danger so that hee demanded succour and ayde. Cortes being informed of the state of Pisarro, and of the arrivall of Don Antonio de Mendoça, because he would not as yet bee at obedience; First he determined to send to Maluco to discover that way along under the Equinoctiall line, because the Ilands of Cloves stand under that paralell: And for that purpose hee prepared two ships with provision, victuals and men, besides all other thinges necessarie. Hee gave the charge of one of these ships to Ferdinando de Grijalva, and of the other unto one Alvarado a Gentleman. They went first to Saint Michael de Tangarara in Peru to succour Francis Pisarro, and from thence to Malucco all along neere the line as they were commanded. And it is declared that they sayled above a thousand leagues without sight of land, on the one side, nor yet on the other of the Equinoctiall. And in 2. degrees toward the North they discovered one Iland named Asea, which seemeth to be one of the Ilands of Cloves: five hundred leagues little more or lesse as they sayled, they came to the sight of another which they named Isla de los Pescadores. Going still in this course they saw another Iland called Hayme towards the South, and another named Apia: and then they came to the sight of Seri: turning towards the North one degree, they came to anker at another Iland named Coroa, and from thence they came to another under the line named Meousum, and from thence unto Bufu, standing in the

Asea Iland.

Isla de los Pescadores.
Hayme Iland.
Apia Iland.
Seri.
Coroa.
Meousum.
Bufu.

same course. The people of all these Ilands are blacke, and have their haire frizled, whom the people of Maluco doe call Papuas. The most of them eate mans flesh, and are Witches, so given to divelishnesse, that the Divels walke among them as companions. If these wicked spirits doe finde one alone, they kill him with cruell blowes or smoother him. Therefore they use not to goe, but when two or three may bee in a companie.

Os Papuas.

There is heere a Bird as bigge as a Crane: hee flyeth not, nor hath any winges wherewith to flie, he runneth on the ground like a Deere: of their small feathers they doe make haire for their Idols. There is also an Herbe, which being washed in warme water, if the leafe thereof be laid on any member and licked with the tongue, it will draw out all the blood of a mans body: and with this leafe they use to let themselves blood. From these Ilands they came unto others named the Guelles standing one degree towards the North-east, and West from the Ile Terenate, wherein the Portugals have a Fortresse: these men are haired like the people of the Malucos. These Ilands stand one hundred and foure and twentie leagues from the Iland named Moro; and from Terenate betweene fortie and fiftie. From whence they went to the Ile of Moro, and the Ilands of Cloves, going from the one unto the other. But the people of the Countrey would not suffer them to come on land, saying unto them: Goe unto the Fortresse where the Captayne Antonie Galvano is, and we will receive you with a good will: for they would not suffer them to come on land without his licence: for hee was Factor of the Countrey, as they named him. A thing worthie to be noted, that those of the Countrey were so affectioned to the Portugals, that they would venter for them their lives, wives, children and goods.

These seeme to be the Eme, of which there is one at St. James.

Guelles Ilands.

Terenate.

Molucca.

Moro.

Antonie Galvano the Author of this booke.

The case now is much altered.

In the yeere 1537. the Licenciate John de Vadillo Governour of Cartagena, went out with a good Armie from a port of Uraba called Saint Sebastian de buena Vista, being in the Gulfe of Uraba, and from thence to Rio verde, and from thence by land without knowing any

Pedro de Cieca parte primera de la Chronica del Peru cap. 9. & cap. 107.

way, nor yet having any Carriages, they went to the end of the Countrey of Peru, and to the Towne La plata, by the space of one thousand two hundred leagues: a thing worthie of memorie. For from this River to the Mountaines of Abibe the Countrey is full of Hils, thicke Forests of trees, and many Rivers: and for lacke of a beaten way, they had pierced sides. The Mountaines of Abibe as it is recorded have twentie leagues in bredth. They must be passed over in Januarie, Februarie, March, and Aprill. And from that time forward it raineth much, and the Rivers will be so greatly increased, that you cannot passe for them. There are in those Mountaines many heards of Swine, many Dantes, Lions, Tygres, Beares, Ounses, and great Cats, and Monkies, and mightie Snakes, and other such vermine. Also there bee in these Mountaines abundance of Partridges, Quailes, Turtle doves, Pigeons, and other Birds and Fowles of sundrie sorts. Likewise in the Rivers is such plentie of Fish, that they did kill of them with their staves: and carrying Canes and Nets, they affirme that a great armie might bee sustained that way without being distressed for want of victuals. Moreover they declared the diversities of the people, tongues, and apparell that they observed in the Countries, Kingdomes, and Provinces which they went through, and the great travels and dangers that they were in till they came to the towne called Villa de la Plata, and unto the sea thereunto adjoyning. This was the greatest discoverie that hath beene heard of by land, and in so short a time. And if it had not beene done in our dayes, the credit thereof would have beene doubtfull.

La plata.

The Mountaines of Abibe.

[II. x. 1693.]

Villa de la Plata.

Ramusius 3. vol. fol. 356. See tom. 2. lib. 8. cap. 3.

In the yeere 1538. there went out of Mexico certaine Friers of the order of Saint Francis towards the North to preach to the Indians the Catholike Faith. He that went farthest was one Frier Marke de Nizza, who passed through Culhuacan, and came to the Province of Sibola, where he found seven Cities.

Frier Marke de Nizza.

Sibola.

Gomar. hist. gen. lib. 5. cap. 34.

In the same yeere 1538. Antonie Galvano being chiefe captaine in the Iles of Maluco sent a ship towards the

Antonie Galvano chiefe Captain of Maluco author of this worke.

North, whereof one Francis de Castro was captaine, having commandement to convert as many as he could to the Faith. He himselfe christened many, as the Lords of the Celebes, Macasares, Amboynos, Moros, Moratax, and divers other places. When Francis de Castro arrived at the Iland of Mindanao, sixe Kings received the water of Baptisme, with their wives, children and Subjects: and the most of them Antonie Galvano gave commandement to be called by the name of John, in remembrance that King John the third raigned then in Portugall.

Strange Hogs. The Portugals and Spaniards which have beene in these Ilands affirme, that there be certaine hogs in them, which besides the teeth which they have in their mouthes, have other two growing out of their snouts, and as manie behinde their eares of a large span and an halfe in length.

Stranger trees and Crabs. Likewise they say there is a tree, the one halfe whereof, which standeth towards the east is a good medicine against all poyson, and the other side of the tree which standeth toward the West is very poyson; and the fruit on that side is like a bigge pease; and there is made of it the strongest poyson that is in all the World. Also they report that there is there another tree, the fruit whereof whosoever doth eate, shall bee twelve houres besides himselfe, and when he commeth againe unto himselfe, he shall not remember what hee did in the time of his madnesse. Moreover there are certaine crabs of the land, whereof whosoever doth eate shall be a certaine space out of his wits.

Strangest Stone. Likewise the countrey people declare that there is a stone in these Ilands whereon whosoever sitteth shall be broken in his bodie. It is farther to be noted, that the people of these Ilands doe gild their teeth.

Gomar. hist. gen. lib. 2. cap. 74. & Ramusius 3. vol. fol. 339. The bottome of the gulfe of California discovered. In the yeere 1539. Cortes sent three ships with Francis Villoa to discover the coast of Culuacan Northward. They went from Acapulco, and touched at Saint Iago de buena speranza, and entred in the gulfe that Cortes had discovered, and sailed till they came in 32. degrees, which is almost the farthest end of that gulfe, which place they named Ancon de Sant Andres, because they came thither

on that Saints day: Then they came out a long the coast on the other side, and doubled the point of California and entred in betweene certaine Ilands and the point, and so sailed along by it, till they came to 32. degrees, from whence they returned to New Spaine, enforced thereunto by contrary windes and want of victualls; having been out about a yeere. Cortes according to his account, spent two hundred thousand ducats in these discoveries.

California doubled.

From Cabo del Enganno to another Cape called Cabo de Liampo in China there are one thousand or twelve hundred leagues sayling. Cortes and his Captaines discovered new Spaine, from 12. degrees to 32, from the South to the North, being seven hundred leagues, finding it more warme then cold, although Snow doe lie upon certaine mountaines most part of the yeere. In New Spaine there be many trees, flowers and fruits of divers sorts and profitable for many things. The principall tree is named Metl. It groweth not very high nor thicke. They plant and dresse it as we doe our vines. They say it hath fortie kinde of leaves like woven clothes, which serve for many uses. When they be tender they make conserves of them, paper, and a thing like unto flaxe: they make of it mantles, mats, shooes, girdles, and cordage. These trees have certaine prickles so strong and sharpe, that they sewe with them. The roots make fire and ashes, which ashes make excellent good lie. They open the earth from the root and scrape it, and the juyce which commeth out is like sirrupe. If you doe seeth it, it will become honie; if you purifie it, it will be sugar. Also you may make wine and vineger thereof. It beareth the Coco. The rinde rosted and crushed upon soares and hurts healeth and cureth. The juyce of the tops and roots mingled with incense are good against poyson, and the biting of a Viper. For these manifold benefits it is the most profitable tree knowne to grow in those parts. Also there be there certain small birds named Vicmalim, their bil is smal & long. They live of the dew, and the juyce of flowers and roses. Their feathers bee verie small and

Cabo del Enganno. The distance betweene America and China in 32. degrees is 1000. leagues Gomar. hist. gen. lib. 6. cap. 17.

Metl an excellent tree for many uses.

Oviedo calls them Tominos.

of divers colours. They be greatly esteemed to worke gold with. They die or sleepe every yeere in the moneth of October, sitting upon a little bough in a warme and close place: they revive or wake againe in the moneth of Aprill after that the flowers bee sprung, and therefore they call them the revived birdes.

The revived Bird.

Likewise there be Snakes in these parts, which sound as though they had bels when they creepe. There be other which engender at the mouth, even as they report of the Viper. There bee hogges which have a navell on the ridge of their backes, which assoone as they bee killed and cut out, will by and by corrupt and stinke. Besides these there be certain fishes which make a noyse like unto hogs, and will snort, for which cause they bee named Snorters.

[II. x. 1694.] *Gomar. hist. gen. lib. 5. cap. 35.*

In the yeere 1538. and 1539. after that Diego de Almagro was beheaded, the Marquesse Francis Pisarra was not idle. For he sent straight one Peter de Baldivia with a good companie of men to discover and conquer the countrey of Chili. He was well received of those of the countrey, but afterwards they rose against him and would have killed him by treason. Yet for all the warre that hee had with them, he discovered much Land, and the coast of the Sea toward the South-east, till he came into 40. degrees and more in Latitude. While he was in these discoveries he heard newes of a King called Leucengolina, which commonly brought to the field two hundred thousand fighting men against another King his neighbour, and that this Leucengolina had an Iland, and a Temple therein with two thousand Priests: and that beyond them were the Amazones, whose Queene was called Guanomilla, that is to say, The golden heaven. But as yet there are none of these things discovered. About this time Gomez de Alvarado went to conquer the Province of Guanuco: and Francis de Chavez went to subdue the Conchincos, which troubled the towne of Truxillo, and the countreys adjoyning. Peter de Vergara went to the Bracamores, a people dwelling toward the North from Quito. John Perez

Chili.

A relation scarcely probable.

This might be the Temple in the Lake of Titicaca. Cieza cap. 103.

de Vergera went against the Ciaciapoians: Alfonsus de Mercadiglio went unto Mulubamba. Ferdinando and Gonzalvo Pisarros went to subdue Collao, a countrey very rich in golde. Peter de Candia went to the lower part of Collao. Peranzures also went to conquer the said countrey. And thus the Spaniards dispersed themselves, and conquered above seven hundred leagues of countrey in a very short space, though not without great travailes and losse of men.

The countreyes of Brasill and Peru stand East and West almost eight hundred leagues distant. The neerest is from the Cape of Saint Augustine unto the haven of Truxillo: for they stand both almost in one parallell and Latitude.

Earth of divers colours good to dye withall.

In some places of the Andes and Countries the earth is of divers colours, as blacke, white, red, greene, blew, yellow, and violet, wherewith they die colours without any other mixture. There grow on these mountaines many turneps, rapes, and other such like rootes and herbes. One there is like unto Aipo or Rue which beareth a yellow flower, and healeth all kinde of rotten sores, and if you apply it unto whole and cleane flesh it will eate it unto the bone: so that it is good for the unsound and naught for the whole.

Strange root.

Those which live on the tops of these mountaines of Andes betweene the cold and the heat for the most part be blinde of one eye, and some altogether blinde, and scarce you shall finde two men of them together, but one of them is halfe blinde. Also there groweth in these fieldes, notwithstanding the great heate of the sand good Maiz, and Potatoes, and an herbe which they name Coca, which they carrie continually in their mouthes (as in the East India they use another herbe named Betele) which also (they say) satisfieth both hunger and thirst. Also they sow much cotton wooll, which of nature is white, red, blacke, greene, yellow, orange tawnie, and of divers other colours.

An hearbe named Coca which satisfieth hunger and thirst.

Likewise they affirme, that from Tumbez Southward it

doth neither raine, thunder, nor lighten, for the space of five hundred leagues of land: but at some times there falleth some little shower. Also it is reported, that from Tumbez to Chili there breede no Peacocks, Hens, Cocks nor Eagles, Falcons, Haukes, Kites, nor any other kinde of ravening Fowles, and yet there are of them in all other regions and countreyes: but there are many Ducks, Geese, Herons, Pigeons Partridges, Quailes, and many other kinds of birdes. There are also a certaine kinde of foule, like unto a duck which hath no wings to flie withall, but it hath fine thinne feathers which cover all the bodie. Likewise there are Bitters that make warre with the seale or Sea-wolfe: for finding them out of the water they will labour to picke out their eyes, that they may not see to get to the water againe, and then they doe kill them. They say it is a pleasant sight to behold the fight betweene the said Bitters and Seales. With the beards of these Seales men make clean their teeth, because they bee wholesome for the tooth-ache. There are certaine beasts which those of the countrey call Xacos, and the Spaniards sheepe, because they beare wooll like unto a sheepe, but are made much like unto a Deere, having a saddle backe like unto a Camell. They will carrie the burthen of an hundred weight. The Spaniards ride upon them, and when they be wearie they will turne their heads backeward, and voide out of their mouthes a wonderfull stinking water.

Fowle of Peru.

Xacos a kind of great sheepe that men ride upon.

From the River of Plata and Lima Southward there breede no Crocodiles nor Lizards, nor Snakes, nor any kinde of venemous vermine, but great store of good fishes breede in those Rivers. On the coast of Saint Michael in the South Sea there are many rockes of salt covered with egges. On the point of Saint Helena are certaine Well springs which cast forth a liquor, that serveth in stead of pitch and tarre. They say that in Chili there is a fountaine, the water whereof will convert wood into stone. In the haven of Truxillo there is a Lake of fresh water, and the bottome thereof is of good hard salt. In

Salt rockes covered with egs.

Strange waters.

the Andes beyond Xavxa there is a river of fresh water, in the bottome whereof there lieth white salt.

In the yeere 1540. the Captaine Ferdinando Alorchon went by the commandement of the Vice-roy Don Antonio de Mendoza with two ships to discover the bottome of the gulfe of California, and divers other countries. *Ramusius 3. vol. fol. 363.*

In this yeere 1540. Gonsalvo Pisarro went out of the Citie of Quito, to Discover the Countrie of Canell or Cinamome, a thing of great fame in that Countrie. Hee had with him two hundred Spaniards, Horse-men and Foote-men, and three hundred Indians to carie burthens. Hee went forward till he came to Guixos, which is the farthest place governed by the Ingas: where there hapned a great Earthquake with Raine and Lightning, which sunke seventie Houses. They passed over cold and Snowie hils, where they found many Indians Frozen to death, marvelling much of the great Snow that they found under the Equinoctiall line. From hence they went to a Province called Cumaco, where they taried two Moneths, because it Rained continually. And beyond they saw the Cinamome-trees, which be very great, the Leaves thereof resembling Bay-leaves, both Leaves, Branches, Rootes, and all tasting of Cinamome. The Rootes have the whole taste of Cinamome. But the best are certaine knops like unto Alcornoques or Acornes, which are good merchandise. It appeareth to be wild Cinamome, and there is much of it in the East Indies, and in the Ilands of Jaoa or Javai. From hence they went to the Province and Citie of Coca, where they rested fiftie dayes. From the place forwards they travelled along by a Rivers side being sixtie Leagues long, without finding of any Bridge, nor yet any Foorde to passe over to the other side. They found one place of this River, where it had a fall of two hundred fathoms deepe, where the Water made such a noyse, that it would make a man almost deafe to stand by it. And not farre beneath this fall, they say they found a Channell of stone verie smooth, of two hundred foote broad, and the River runneth by: and there they made a Bridge to passe over [II. x. 1695.]

Gomar. hist. gen. lib. 5. cap. 36.
Earthquake.
Cold hills under the Line.
Cumaco Raines.
Cinamon trees.
Wild Cinamon in the Ilands of Java.
Coca.
El pongo, a mighty fall of a River.
The Incas used to make such Chanels.

on the other side, where they went to a Countrie called Guema, which was so poore, that they could get nothing to eate, but onely Fruites and Herbes. From that place forward they found a people of some reason, wearing certaine Clothing made of Cotton-wooll, where they made a Brigandine, and there they found also certaine Canoas, wherein they put their Sicke men, and their Treasure and best Apparell, giving the charge of them to one Francis de Orellana: and Gonsalvo Pizarro went by Land with the rest of the Companie along by the Rivers side, and at night went into the Boates, and they travelled in this order two hundred Leagues as it appeareth. When Pizarro came to the place where he thought to finde the Brigandine and Canoas, and could have no sight of them nor yet heare of them, he thought himselfe out of all hope, because hee was in a strange Countrie without Victuals, Clothing, or any thing else: wherefore they were faine to eate their Horses, yea and Dogs also, because the Countrie was poore and barren, and the Journey long, to goe to Quito. Yet notwithstanding, taking a good heart to themselves they went on forward in their Journey, travelling continually eighteene Moneths; and it is reported, that they went almost five hundred Leagues, wherein they did neither see Sunne nor any thing else, whereby they might be comforted, wherefore of two hundred men which went forth at the first, there returned not backe past ten unto Quito, and these so weake, ragged and disfigured, that they knew them not. Orellana went five hundred or sixe hundred Leagues downe the River, seeing divers Countries and people on both sides thereof, among whom he affirmed some to bee Amazones. He came into Castile, excusing himselfe, that the water and streames drave him downe perforce. This River is named the River of Orellana, and other name it the River of the Amazones, because there be Women there which live like unto them.

Guema.

Pizarros hard journey.

See Orellanas voyage. to. 2. lib. 7. & 11.

Rio de Orellana.

Cortes his death.

In the yeere 1540. Cortes went with his Wife into Spaine, where hee died of a Disease seven yeeres after.

See this voyage sup. l. 7. c. 6.

In the yeere 1541. it is recorded that Don Stephan de Gama Governour of India, Sayled toward the Streit of Mecca.

In the same yeere 1541. Don Diego de Almagro killed the Marques Francis Pizarro, and his brother Francis Martinez of Alcantara in the Citie de los Reyes, otherwise called Lima, and made himselfe Governour of that Countrie.

In the yeere 1540. the Vice-roy Don Antonie de Mendoza, sent one Francis Vasquez de Coronado by Land unto the Province of Sibola, with an Armie of Spaniards and Indians. *See tom. 2. l. 8. cap. 2. §. 2. Gomar. hist. gen. lib. 6. cap. 7. Sibola.*

In the yeere of our Lord 1542. one Diego de Freitas, being in the Realme of Siam, and in the Citie of Dodra as Captaine of a Ship, there fled from him three Portugals in a Junco (which is a kind of Ship) towards China. Their names were Antonie de Mota, Francis Zeimoro, and Anthonie Pexoto, directing their course to the Citie of Liampo, standing in thirtie and odde Degrees of Latitude. There fell upon their Sterne such a storme, that it set them off the Land, and in fewe dayes they saw an Iland towards the East standing in thirtie two Degrees, which they doe name Japan, which seemeth to be the Ile of Zipangri, whereof Paulus Venetus maketh mention, and of the riches thereof. And this Iland of Japan hath Gold, Silver, and other riches. *Japan discovered by chance.*

In this yeere 1542. Don Antonio de Mendoça Vice-roy of Nueva Spagna, sent his Captaines and Pilots to Discover the Coast of Cape del Enganno, where a Fleete of Cortez had beene before. They Sailed till they came to a place called Sierras Nevadas, or The Snowie mountaines, standing in fortie Degrees toward the North, where they saw Ships and Merchandises, which carried on their Stems the Images of certaine Birds called Alcatarzi, and had the Yardes of their Sailes gilded, and their Prowes laide over with silver. They seemed to be of the Iles of Japan, or of China; for they said that it was not above thirtie dayes sayling into their Countrie. *Gomar. hist. gen. lib. 6. cap. 18.*

A.D. 1542.

[II. x. 1696.] In the same yeere 1542. Don Anthonie de Mendoça, sent unto the Ilands of Mindanao a Fleete of sixe Ships with foure hundred Souldiers, and as many Indians of the Countrie, the Generall whereof was one Rui Lopez de villa Lobos, being his Brother in law and a man in great estimation. They set Sayle from the Haven of Natividad standing in twentie Degrees towards the North, upon All Saints Eeve, and shaped their course towards the West. They had sight of the Iland of Saint Thomas, which Hernando de Grijalva had Discovered, and beyond in seventeene Degrees they had sight of another Iland which they named La Nublada, that is, The Cloudie Iland. From thence they went to another Iland named Roca-partida, that is; The Cloven Rocke. The third of December they found certaine Baxos or Flats of sixe or seven Fathoms deepe. The fifteene of the same Moneth they had sight of the Ilands, which Diego de Roca, and Gomez de Sequeira, and Alvaro de Saavedra had Discovered, and named them Los Reyes, because they came unto them on Twelfe-day. And beyond them they found other Ilands in ten Degrees all standing round, and in the midst of them they came to an Anker, where they tooke fresh water and wood.

Gomar. hist. gen. lib. 4. cap. 13.
Ramusius 1. vol. fol. 375. pag. 2.
Saint Thomas.
La Nublada.
Roca Partida.
Baxos.
Los Reyes.

In the yeere 1543. in Januarie they departed from the foresaid Ilands with all the Fleete, and had sight of certaine Ilands, out of which there came unto them men in a certaine kind of Boates, and they brought in their hands Crosses, and saluted the Spaniards in the Spanish tongue, saying, Buenas dias, Matelotes, that is to say, Good morrow companions; whereat the Spaniards much marveiled, being then so farre out of Spaine, to see the men of that Countrie with Crosses, and to bee saluted by them in the Spanish tongue, and they seemed in their behaviour to encline somewhat to our Catholicke Faith. The Spaniards not knowing, that many thereabout had beene Christned by Francis de Castro, at the commandement of Antonie Galvano, some of them named these Ilands, Islas de las Cruzes, and others named them Islas de los

The Iles of Matelotes.

Matelotes. In the same yeere 1543. the first of Februarie Rui Lopez, had sight of that noble Iland Mindanao standing in nine Degrees: they could not double it nor yet come to an Ancre as they would, because the Christened Kings and people resisted them, having given their obedience to Anthonie Galvano, whom they had in great estimation, and there were five or sixe Kings that had received Baptisme, who by no meanes would incurre his displeasure. Rui Lopez perceiving this, and having a contrarie wind, Sayled along the Coast to find some ayde: and in foure or five Degrees, hee found a small Iland which they of the Countrie call Sarangam, which they tooke perforce, and in memorie of the Vice-roy who had sent them thither, they named it Antonia, where they remained a whole yeere. In the same yeere 1543. and in the moneth of August, the Generall Rui Lopez sent one Bartholomew de la torre in a small Ship into new Spaine, to acquaint the Vice-roy Don Antonio de Mendoça with all things. They went to the Ilands of Siria, Gaonata, Bilaia, and many others, standing in eleven and twelve Degrees towards the North, where Magellan had beene, and Francis de Castro also, who there Baptized many, and the Spaniards called them the Philippinas in memorie of the Prince of Spaine. Here they tooke victuals and wood, and hoysed Sayles, they Sayled for certaine dayes with afore wind, till it came upon the skanting, and came right under the Tropicke of Cancer. The twentie five of September they had sight of certaine Ilands, which they named Malabrigos, that is to say, The evill Roades. Beyond them they Discovered Las des Hermanas, That is, The two Sisters. And beyond them also they saw foure Ilands more, which they called los Volcanes. The second of October they had sight of Farfana, beyond which there standeth an high pointed Rocke, which casteth out Fire at five places. So Sayling in sixteene Degrees of Northerly Latitude, from whence they had come, as it seemeth wanting Wind, they arrived againe at the Ilands of the Philippinas. They had sight of sixe or seven Ilands

Mindanao.

Sarangam.

The relation of John Gaietan in the first vol. of Ramusius. fol.

The Philippinas.

Malabrigos.

Las dos Hermanas.

Los Volcanes.

La Farfana.

Sixe or seven Ilands more.

more, but they Ankered not at them. They found also an Archipelagus of Ilands, well Inhabited with people, lying in fifteene or sixteene Degrees: the people be White, and the Women well proportioned, and more beautifull and better Arraied then in any other place of those parts, having many Jewels of Gold, which was a token, that there was some of that Mettall in the same Countrie. Heere were also Barkes of fortie three Cubits in length, and two Fathoms and a halfe in breadth, and the Plankes five Inches thicke, which Barkes were rowed with Oares. They told the Spaniards, that they used to Saile in them to China, and that if they would goe thither they should have Pilots to conduct them, the Countrie not being above five or sixe dayes Sayling from thence. There came unto them also certaine Barkes or Boates handsomely decked, wherein the Master and principall men sate on high, and underneath were very Black moores with Frisled haire: and being demanded where they had these Black moores, they answered, that they had them from certaine Ilands standing fast by Sebut, where there were many of them, a thing that the Spaniards much marvailed at, because from thence it was above three hundred Leagues to the places where the Blacke people were. Therefore it seemed, that they were not naturally borne in that Climate, but that they be in certaine places scattered over the whole circuit of the World. For even so they be in the Ilands of Nicobar and Andeman, which stand in the Gulfe of Bengala, and from thence by the space of five hundred Leagues, we doe not know of any Blacke people. Also Vasco Nunez de Vaiboa declareth, that as he went to Discover the South Sea, in a certaine Land named Quareca, he found Blacke people with Frisled haire, whereas there were never any other found either in Nova Spagna, or in Castilia del Oro, or in Peru.

An Archipelagus of Ilands.

Pilots for China.

[II. x. 1697.] *Gomar. hist. gen. lib.* 4. *c.* 14.

In the yeere 1544. Don Gutierre de Vargas Bishop of Placenza sent a Fleet from the Citie of Sivill unto the Straits of Magellan: which is reported to have beene done by the counsell of the Vice-roy Don Antonie de Mendoça

his Cousin. Some suspected, that they went to Maluco, others to China, others, that they went onely to discover the Land betwixt the Strait and the Land of Peru on the other side of Chili, because it was reported to bee very rich in Gold and Silver. But this Fleet by reason of contrary windes could not passe the Strait, yet one small Barke passed the same, and sayled along the coast, and discovered all the Land, till he came unto Chirimai, and Arequipa. *See tom. 2. l. 7. c. 11.*

In the yeere 1545. and in the moneth of January Rui Lopez de villa Lobos, and Giraldo with the Castilians came to the Iland of Moro, and the Citie of Camafo, where they were well received of the Kings of Gilolo and Tidore, and of the people of the Countrie (because Antonie Galvano was gone) and put the Captaine Don George de Castro to great trouble, as appeared by those things which passed betweene him and the Portugals, and the great expences whereunto he put the Fortresse. *The Ile of Moro.* *Antonie Galvano gone out of the Malucas.*

In the same yeere 1545. Rui Lopez de villa Lobos sent from the Iland of Tidore another ship towards New Spaine by the South side of the Line, wherein was Captaine one Inigo Ortez de Rotha, and for Pilot one Jaspar Rico. They sailed to the Coast of Os Papuas, and ranged all along the same, and because they knew not that Saavedra had been there before, they chalenged the honour and fame of that Discoverie. And because the people there were blacke and had frisled haire, they named it Nueva Guinea. For the memory of Saavedra as then was almost lost, as all things else doe fall into oblivion, which are not recorded, and illustrated by writing. *Os Papuas.* *Nueva Guinea discovered before.*

In this yeere 1545. and in the moneth of June, there went a Junke from the Citie of Borneo, wherein went a Portugall called Peter Fidalgo, and by contrary winds he was driven towards the North; where he found an Iland standing in 9. or 10. degrees, that stretched it selfe to 22. degrees of latitude, which is called The Ile of the Luçones, because the Inhabitants thereof were so named. It may have some other name and harbours, which as yet we *The Ile of Lucones.*

know not: it runneth from the North unto the Southwest, and standeth betweene Mindanao and China. They say *False reports.* they sayled along by it 250. leagues, where the Land was fruitfull and well covered, and they affirme, that there they will give two Pezos of gold for one of silver.

Chap. II.

The summe of a Letter of Nicolas Trigautius a Jesuite, touching his Voyage to India, and of the State of Christianitie in China and Japan. A Letter also of Capt. R. Cocke, and Relations of Master Roberts wracke on the Coast of China in the Unicorne.

Wee set sayle from Lisbon, the sixteenth of Aprill, 1618. being three ships: foure and thirty of the society were distributed into two ships: one of them called Saint Maure carried twelve destined for Japon, *Bish. of Japon.* of which was the Reverend Lord, L. James Valent Bishop of Japon of our *22. Jesuites for China.* societie. Father Gabriel Matos was Superiour of the other ten. In the other ship two and twenty of us were carried for China, ten Portugals, three Italians, foure Germans, and besides my selfe, foure Belgians. Wee sayled prosperously, saving that all Ours were Sea-sicke till we came to the Canaries. There I know not how the ships parted companie. Wee sayled to the Torrid Zone pleasantly appointing set and distinct houres for taking care of the sicke, for Sermons, the Masse (almost daily) Cases of Conscience, Mathematicall disciplines, exercise of the China Language, &c. About the Line we were infested with Fevers, all save one, and five died; lastly, I and my brother Philip were sicke, and kept our beds fifty dayes, insomuch as I received Unction likely in few hours to *They passe the Cape.* die. Wee passed the Cape on Saint James his Day, and

a few dayes after (having hitherto had no tempest) were three nights together horribly tossed. The Captaine of our ship also died, and scarcely could another succeed in peace.

After five moneths and a halfe sayling, wee came to Goa. The Saint Maure came thither a moneth after us, one of our Societie (an Italian) being dead. The Admirall a fortnight after that, arrived with disgrace, for that having fallen in companie with sixe English ships, shee chose rather with eighty thousand pieces of money which they call Patacas, to redeeme the fight, then to fight it out with victorie or death. For which cause the Admirall and some other Officers are deprived and sent backe to the King in bonds to be punished, or to render accounts of their fact. A few dayes after, my brother falls sicke and dieth. The rest follow their studies at Goa, till affaires of China and Japon bee more quieted. For howsoever I had left the China businesse quiet, and imagined still the same, yet they which aspire now to their helpe must propound crosses and martyrdome to themselves.

Goa.

The Portugals give the English 80000. *Rials of eight rather then they will fight.*

At Nanquin Christianitie thrived well and in other our houses. Thence arose the beginning of evill. A chiefe Judge in the third Tribunall named Xin, a great Idolater, sought to chase Christianitie out of the Kingdome, and therefore opposed Ours by putting up many Petitions fraught with calumnies, which he sent secretly to the King. But after often petitioning obtayning no rescript, he employeth others & useth bribes, getting to his party the chief President of the Third Tribunal, to which Court belongs the knowledge of forren affaires, and of Religion. He also petitions the King, but with such effect, that the King makes no answere (which with the Chinois is a denyall) and at last he writes to the King, that according to his Office he will send them out of the Kingdome, such excepted as remained in the Royall Citie. This he did, but the Magistrates of those Cities where Ours resided dissembled the matter, except that

China proceedings or recedings in Christianitie. [II. x. 1698.]

Persecution and martyrdome.

Nanquin adversarie, which apprehended two Priests and a Brother, their Pupils, Servants, and some new Converts, but durst not send them away before the Kings answer. Meane while he exercised them all in divers Courts about nine moneths space, and some were often whipped after their cruell manner; one or two died in prison by force of the torments. Many of the Ethnikes favoured Ours; but the Christian Magistrates Paulus, Michael, Leo did marvellously bestirre themselves. Nor did any Convert apostatise, but beyond the China pusillanimitie were both constant and cheerfull in their sufferings.

Jesuits dismissed from Pequin.

At last our Nanquin adversarie bribing the Eunuchs with ten thousand pieces of Gold extorted from the King that Ours should be sent backe to their owne, but not (which he sought) their death. Ours therefore honorably dismissed from Pequin, came to Canton. Those of Nanquin were sent away with shame, and two were carried in Cages to Canton. In other residencies they were more gently used, and all continued in the Kingdome but two of Pequin and two of Nanquin. After this the Pequin Magistrate was deprived and sent home with dishonour: he of Nanquin also fell sicke, and lost his onely daughter, which the Chinois esteeme a great evill; for which cause in great rage he burned a certaine Idoll to which hee had commended that his daughter. Ours adorned a new seat or residence in Xausi. Father Felicianus à Sylva a Portugall, his carkasse having lien foure yeeres in the Coffin, kept at home after the China fashion, was opened and found entire with his garments. The skie suddenly overcast was calmed on the shutting of the Coffin; a horrible thing to the Chinois, which are very scrupulous to open Graves. His body was buried in the fields, and is reported to worke miracles, and to be frequented of the New Converts. I am called by my Superiours with all speed, and there is hope that all things will bee amended.

Idolatrous rage.

Tares amongst Wheat.

Japon affaires. Daifus death.

Now for the Japonian Church. Daifu, after that noble victorie which he obtained against Fideiori and Zaca, is

dead: in the glorie whereof his sonne obtained the Empire without tumult. The Church had quiet a yeere and halfe; but by the indiscreet zeale of some Religious at Nangasaque, the sore brake out againe. Foure men, a Dominican, Austinian, Franciscan, and Jesuite, have beene martyred, other two continued in prison. Twenty in all Japon have died for the Faith, others have beene exiled and punished, the story whereof is not unlike to those which I left in Europe comprehended in foure Bookes of Japonian triumphs, which I hope ere this have seene the light. I looke for other intelligence within these two moneths, which I will leave in Latine before I goe for the next ships.

In India things remayne in the wonted state. At Bazain was an unwonted tempest, whereupon Processions were made in all India. Two Comets were seene at the same time, one fourteene dayes after the other: the later directed his course to the North, and still is seene whiles I write these things the twentieth of December, beginning to appeare the eleventh of November, 1618. *Two Comets.*

Extracts out of Trigautius his Martyrologe, or Five Bookes of Christian Triumphs among the Japonians before mentioned.

THe Japonian State being oppressed, He is Emperour which possesseth the Imperiall Provinces called Tenca (or Tensa) a name received of the Chinois, of whom the Japonian Ilands are a Colonie (by the Chinois called Jepuen, the beginning of the Sunne, by themselves Gitpon or Nitpon) and that which the Chinois call Thienhia, that is, Whatsoever is under Heaven, the Japonians terme Tenca, expressed with the same characters, howsoever differing in pronunciation. Taicosame died An. 1598. and left for his Heire a childe called Fideyeri. Daifusama King of Quanto with others were appointed his Tutors or Protectors, which quarrelling for themselves, A. 1600. Daifusama getting the better, *L. 1. c. 1.* *L. 4. c. 16.* *Fiden, or Finde or Fideyori, &c.*

entituled himselfe Xogun or Cubósama. He left Fideyori in the most famous Fort of Japon, with a tolerable revenue. This continued till the yeere 1614. He removed the Imperiall seat from Miaco to Surunga the chiefe Citie of the Kingdome of Fuchu, and built there a Castle to keepe his treasure: his Sonne,* destined to the Inheritance, he placed at Yendo (or Edoo) and married him to the Neece of Nabunanga, which was next Emperour before Taicosama, and Aunt to Fideyori, being Sister to his Mother. This Fideyori being now growne in yeeres at his Castle of Ozaca, Daifusama fearing that he might intervert the Inheritance from his Sonne, devised trickes first, which being eluded brake forth into open warre.

Surunga.

See sup. l. 4. c. 1. & 2.

**Shougasama.*

Ozaca.

[II. x. 1699.] He had set Fideyori on worke to build a sumptuous Temple in the Suburbs of Miaco, in which Daibut (that is, a great Idoll or Colosse of guilded Brasse, his thumbe a spanne compasse and the rest proportionable,) should be worshipped. His Father Taicosama had before built at great expence this Temple, but the fire had consumed it, and the Sonne was incited to renue it by him, which sought by that meanes to exhaust his Treasures, the sinewes of warre. This Temple at the eighth Moone (which is our September) was to be dedicated by three thousand Priests thither assembled with great pompe, the Emperour meane while intending to seize on Ozaca. To this end hee had sent for Ichinocam the Governour of the Citie and wonne him to his part. But at his returne upon suspition he was forced to quit the Towne, and the Emperours intents made knowne, and that Dedication deferred. The Emperour came before Ozaca with a great Armie of two hundred thousand, of which he lost thirtie thousand in the Siege, and was forced to depart with dissembled Conditions of Peace, in Januarie 1615. This lasted but few moneths, and hee returned with another Armie as great as the former. Fideyori is also reported to have two hundred thousand in his armie. Sacay was burned, and in two Battels Fideyori had the

See sup. l. 4. c. 2. the Japonian Letters.

better. In the third the Emperour was so out of hope that hee thought there to have ended his dayes, and spake to some to dispatch him, if they saw no meanes for him to escape his Enemies hands. But Samandonus the Generall seeing the Victorie sure, sent for Fideyori that hee should come to have the honour thereof, who in youthfull hast neglecting his old Captaines, they enraged at this seeming contempt, and perhaps corrupted by Cubosamas money, set fire on the Castle. This forced Fideyori backe to save his Mother, Wife, and what he could from the flames, preferring safetie before honour. But hee lost both, with himselfe together, no man yet knowing what became of him. Ozaca was quite destroyed in July 1615. and the Emperour returned Victorious to Surunga, and magnified his Idols which had done him this Honour for his zealous persecution of Christians. But in March 1616. this Tryumph was turned to his Funerall. Hee was buried in his Castle Cuno, where his Treasure was kept. One of his Sonnes hee would not see, his other sonne succeeded, who is thought not likely to containe the mutable Japonian spirits in order: Two other sonnes he left, of which hee gave order, that if they would not otherwise bee ordered they should lose their Heads. Some hopes by his death befell the Christians of more libertie, and they have since performed their holies, but secretly, least they should seeme to insult on the Dead. For in pretence of wrongs by Portugall Merchants, and Contempts of his Imperiall Edicts, and of Death, and the reports of worshipping some executed Christian Malefactors (at whose death some kneeling had commended them to Christ, which was thus Paganly misconstrued) hee had exiled many, and done many to divers kindes both of tortures and death; which our Author handles at large in five * Bookes, where they which please may both read and see in Pictures their diversified passions: which also from Captaine Saris, Captaine Cocke and others, wee have in part before delivered, with another Cause inciting the Emperour thereto, namely

Trecherie.

Ozaca destroyed.

Exiles, with Maiming, Heading, Cutting a sunder, Crucifying, burning, &c.

** A fifth is added since to the foure mentioned.*

Jesuiticall hypocrisie, who under pretence of Converting soules, had become Factors and Agents for the Portugall Merchants. But we shall give you further and later Japonian intelligence from our owne Countrymen.

A Letter concerning later Occurrents in Japon from Master R. Cocke to Captaine Saris, written at Firando in Japon, the 31. of December. 1622.

Captayne Saris:

I Have written you two former Letters to one effect, the one dated the Fourteenth ultimo, sent by a Scotchman called John Portis, in the Ship Moone. And the other kept till the Twentieth ditto, and sent per Master John Munden, in the ship Bull. In both which Letters, I wrote you at large as time then offered, unto the which I referre me, not doubting, but one of them will come to your hands, if not both.

Since which time I am informed of the greatest Conspiracie that ever was heard of in Japon, pretended against the person of Shouga Samma, the Emperour of Japon now raigning, the Factors being such great personages, that it is thought the Emperour dare not meddle with them, but winke at it and make Peace with them. Nine of them being named as followeth, viz.

Cangano Figen Dono, the Emperours kinsman, and of the greatest revenues in Japon, per Annum 200. Mangocas. (Which Master G. Saris calculated at 1875000. pounds sterling money: and so of the rest proportionably.)

Shimaszu Dono, King of Xaxica and Liqueas, most feared of any Prince in Japon, for the strength of his Countries and valiantnesse of his Souldiers, his revenues more then per annum 100. Mangocas.

Miacavano Camy Dono, Sonne to this Emperours eldest Brother, called by the same name, a valiant man, but

disinherited by Ogosho Samma his Father, because hee had lost his Nose by too much Venerie, and Shougosame his brother (now Emperour) Constituted in his place: this mans revenues rated at 70. Mangocas. [II. x. 1700.]

Massamoneda Dono, King of Oshew, per annum 70. Mangocas.

Mengamy Dono, King of , per annum 35. Mangocas.

Yechew Dono, King of Cocora, per annum 34. Mangocas.

Catto Samma Dono, King of I. O. per annum 30. Mangocas.

Nancobo Dono, High Priest or Bonse of Edo, and second to the Daire in Church matters, and Tutor to this Emperour Shouga Sama, per annum 001. Mangoco.

Codgsque Dono, Secretarie to Ogosho Samma when you were in Japon, then had 3. Mangocas, but advanced per Shougo Samma, per annum to 015. Mangocas.

Rule to summe the Revenues aforesaid.

Every Mangoca is 10000. Gocas, and each Goca is 100. Gantas of Rice, and each Ganta may be some three Ale pintes in England, for it is above three Wine pintes as I have seene it proved per an English wine pinte in Japon. And this King * (or Tono) of Firando, hath but six Mangocas, as I thinke you doe remember, yet is esteemed as much as the greatest Earledome in England, hee being stinted at foure thousand Souldiers or men at Armes, two thousand to keepe his owne Countrey, and two thousand to serve the Emperor at demand, but is able to set out many thousands more if need require.

**Viz. of Firando. Osaca.*

And it is now some sixe or seven yeere past, that Calsa Samma this Emperours second Brother, (who is married to Massamonedas Daughter) was upon suspition disinherited by his Brother, and shaven a Pagan Bonse or Monke, and Confined into a Pagan Monasterie, with guards set about him. Attending ever since when the Emperour his brother would command him to cut his belly, but yet living.

Thus much I thought good to advise you of the pre-

sent state of Japon, much altered from that it was at your being heere; and for the rest, I hope to tell you by word of mouth at my returne into England, which I hope to doe the next yeere, God sparing me life and libertie.

Master Edmond Sayer departed from hence towards Edo, the tenth day of this moneth of December; as the Hollanders did the like, to carry Presents to the Emperour: and wee have newes that they arrived at Osaca tenne dayes past. And now this Ship the Elizabeth being ready to depart towards Bantam, and so I thinke from thence for England, I thought it good to write you these few lines of Advise; and so end with my heartie Commendations to your selfe, not forgetting all the rest of our friends and acquaintance.

A Note of the Unicornes Companie in China.

ALthough wee have referred China relations to another Tome, yet because in Captayne Prings former relations, mention is made of the Unicorne wracked by foule weather on the dangerous shores of China; I thought good to mention thus much heere. I spake with Master Roberts the Master of the Ship, also with Master Pickering another of the companie: which both told me, that their Ship being lost, the Companie saved themselves and with part of the goods went a shore. The rude Chinois would have assaulted and rifled them, but they stood to their defence, till an Officer or Magistrate came and relieved them from the vulgar: after which they found both just dealing and kind usage. They were permitted to buy for their money two Vessels with all necessarie provisions for their departure, and one part of the Companie went to Japon, the other (as I remember) to Malacca. If thou hast no compleater storie (of those, the onely English-men which I know to have been on land in China) I must excuse my selfe by their promises of perfecter Relations, which whiles I expected, I was lesse inquisitive then otherwise I would have beene. They fayled me, and as I heare, are returned to the Indies;

and I, if I seeme to fayle heere, shall in the next Tome repay thee with use.

Chap. III.

A Letter touching Japon with the Government, Affaires and later Occurrents there, written to me by Master Arthur Hatch Minister, lately returned thence.

Salutem in authore salutis.

Worthy Sir:

HAving promised to impart unto you some observations of those Countries where I have travelled, especially of Japan, I was loath either to breake my promise, or in the least respect frustrate your expectation. Late performance is better then none; but the multiplicitie of my businesse hath beene the occasion of my late writing unto you, which I hope you will excuse; and being now called into the Countrey, and so barred from conference with you, I know not how or in what manner fully to accomplish your desire; and therefore I intend at this time to make relation unto you of some particular passages onely, untill I heare farther from you, but if I may stand you in any stead for the furtherance of your intended purpose, I would intreat you to acquaint me with your request, and you shall finde me most ready and willing to the uttermost of my slender power to accomplish it. [II. x. 1701.]

Description of Japon.

The Countrey of Japan is very large and spacious, consisting of severall Ilands and pettie Provinces; it is Mountainous and craggie, full of Rockes and stonie places, so that the third part of this Empire is not inhabited or manured; neither indeed doth it affoord that accommodation for Inhabitants which is needfull, or that fatnesse and conveniencie for the growth of Corne, Fruit, and small grayne as is requisite; which causeth the people

Soyle.

to select the choysest and plainest parts and places of the land both to till and dwell in. *Climate.* The Climate is temperate and healthie not much pestred with infectious or obnoxious ayres, but very subject to fierce windes, tempestuous stormes, *Stormes.* and terrible Earthquakes, insomuch that both Ships in the harbour have beene over-set, *Earthquakes.* and driven a shore by the furie of the one, and Houses on the land disjoynted and shaken to pieces by the fearefull trembling of the other.

It is governed by an Emperour who hath threescore and five Kings under his command; they have but small and pettie Kingdomes, yet all of them challenge and assume to themselves that Royall state and dignitie, which may well become the persons of farre more famous Princes. There are but five of the Emperours privie Counsell, who commonly are such, that for Wisdome, Policie, and carefull vigilancie in managing the State affaires, in preventing of Treasons and Rebellions, in executing of Justice and continuing of peace and quietnesse may bee compared with many, nay most in Christendome. No man may make knowne any cause unto the Emperour himselfe, either by word of mouth or petition, but every one must acquaint the Counsell with his cause, and if they approve it, the Emperour shall know of it, if not, you must be content to have it drowned in oblivion. The Emperour lives in great Royaltie and seldome goes abroad either to Hawke or Hunt without a thousand followers at least to attend him: he hath but one Wife, and it is generally reported that hee keepes companie with no other, but her onely; and if it bee true as it is thought, hee may in that respect be tearmed the Phœnix of all those parts of the world: as for those within his owne Dominions they are so farre either from imitating or following him, that one is scarcely contented with a hundred women, and they are so shamelesse in that kinde, that they will boast of it, and account it a glory unto them to make relation of the multitude of women which they have had the use of. Consuetudo peccandi

Emperour and Government. 65. Vassals.

Councell.

Magnificence.

Chastitie.

tollit sensum peccati. This Emperour hath abundance of Silver and Gold, and not onely his Coffers but whole Store-houses are cramm'd with coyne; hee hath some balls of Gold which were brought to his Court from Ozechya Castle of that waight and magnitude, that fifteene or sixteene men are scarcely able to beare one of them. *Riches.*

All Rivers doe in a kinde of thankfull renumeration returne their waters to the Sea, because they tooke them from thence, but the Princes of Japon doe cleane contrarie, for they receive nothing from the Emperour, and yet they give all to the Emperour, for they doe even impoverish themselves, by enriching him by presents; nay, they strive and contend who may give the greatest and chiefest Present. And each of those severall Princes must alwayes bee either himselfe in person, or his Brother, eldest Sonne, or the chiefe Nobleman within his Realme at the Emperours Court; the reason of it is not well knowne, but it is pretended, that it is done to keepe the severall Kingdomes in quiet, and free from tumults, treasons and rebellions. The Emperour doth ordinarily requite his Princes presents after this manner: hee gives them a Feather for a Goose, some few Kerrimoones or Coates, for Gold, Silver or other precious and rare commodities; and that they may not grow rich, and of sufficient abilitie to make head against him, he suffers not their Fleeces to grow, but sheares them off, by raising Taxes on them for the building of Castles, and the repairing of Fortifications, and yet they are not suffered to repaire their owne, or any way to fortifie themselves. *Presents.* *Jealousie.* *Policie to impoverish Subjects.*

Ozechya is the most famous Castle that the Emperour hath, or that is within the Empire; it is of an extraordinarie bignesse and compassed round with three severall walls; the Castle of Edo is likewise walled and moated, having some few Ordnance on it; at Crates and Falkata there are likewise Castles both walled and moated, the circumference of each of them is neere about two mile. The chiefe Noble-men of those Kingdomes have Houses within the Castle walls to come and live there, either at *Osaca or Ozechia.* *Edo and other Castles.*

the Kings or their owne pleasures, within each of those Castles there is a Storehouse kept ordinarily full of Rice, which may serve for their provision at all occasions and needs. At Falkata there is a Wood of Pine trees neere about three mile square, which is all the Summer time swept and kept so cleane, that you shall hardly see any small twig bough, or leafe under the Trees, and the trees stand so close together, that you may solace and recreate your selfe there at all houres of the day without any hurt or heat of the Sunne. In the midst of it there is a great Pagod or Church very richly adorned with gilded Images, and all sorts of curious carved workes.

Falcata neatnesse & Temple.

Customes of the people. [II. x. 1702.]

The people are generally Courteous, affable and full of Complements, they are very punctuall in the entertayning of Strangers, and they will assoone lose a limbe as omit one Ceremonie in welcomming their friend; they use to give and receive the emptie Cup at one the others hands, and before the Master of the house begins to drinke, hee will proffer the Cup to every one of his Guests, making shew to have them to begin though it bee farre from his intention; they feed not much upon varietie; for Fish, Rootes and Rice are their common junkates, and if they chance to kill a Hen, Ducke or Pigge, which is but seldome, they will not like Churles eate it alone, but their friends shall be surely partakers of it. Their ordinary drinke is Water, and that is made most times hot, in the same pot where they seeth their Rice, that so it may receive some thicknesse and substance from the Rice. They have strong Wine and Rack distill'd of Rice, of which they will sometimes drinke largely, especially at their Feasts and meetings, and being moved to anger or wrath in the heate of their Drinke, you may assoone perswade Tygres to patience and quietnesse as them, so obstinate and wilfull they are in the furie of their impatience. Their Lawes are very strict and full of severitie, affoording no other kinde of punishment but either Death or Banishment: Murther, Theft, Treason, or the violation of any of the Emperours Proclamations or Edicts, are punished with

death; so is Adulterie also if it bee knowne and the parties pursued, but the Devill their master in those actions hath taught them such cleanly conveyances, that seldome or never are they apprehended; they proceed both in Controversies and criminall causes according to the verdict of the produced witnesses, and the Sentence being once past, they will not revoake or mittigate the severitie of it, but if the parties attached have deserved death they shall surely have it, and for the manner, they are either Beheaded or Crucified; hee kneeles downe on his knees and then comes the Executioner behind him and cuts off his head with a Catan or their Countrie-sword, and his head being off, the young Cavalleers trie their weapons on his limbes, and prove whether they can cut off an Arme or Leg at a blow; the other have their armes and legges spread abroad on a Crosse, which done, they set the Crosse upright in the ground, and then comes one either with a Lance or Speare and runnes the partie through the bodie, where hee hangs untill he rots off, no man being suffered to take him downe.

Every one may change his Name three times, when he is a childe, when he is a young-man, and when he is old; some change their names more often, every one as hee pleaseth may make choyse of his owne name, and they are commonly named either by the King, or else by some Noble or Great man with whom they are chiefely in favour.

They have the use of Writing and Printing, and have had the space of many yeeres, no man knowes certainly how long. They have seven sorts of Letters, each single letter serving for a word, and many of them in their placing serve for sixe or seven; and each Alphabet hath eight and fortie Letters, and yet with all these letters they are not able to write our Christian names; they have not the true pronounciation of H. B. T. and some other letter, and a Chinesse if his life lay on it, cannot truely pronounce D.

They observe no Sabbath, but certaine Feast dayes according to the Moone, as the first of the Moone, the

15. or 28.; on these dayes they goe to the Church, visit the Sepulchers of the dead, and use many foolish and apish Ceremonies, which time will not permit me now to relate.

The ninth day of the Moone throughout the yeere they hold for accursed, and therefore in that day they will not begin or undertake any worke of consequence and importance.

They strictly observe a Fast on that day of the moneth, in which their Father or Mother dyed, which they doe so precisely keepe, that they will not touch or eate any thing that hath blood.

Kind Sir, if I have not in this satisfied you according to your expectation, yet I will assure you it is according as the time and my wayward affaires will now permit me; I would intreat to heare from you, and God willing as I have leasure I will more fully declare unto you my particular observations of Japon, in the meane time I will pray for your health and good successe in all your affaires and godly enterprises.

From Wingham in Kent the
25. of November, 1623.

Resting yours to use in what hee may:

ARTHUR HATCH.

Chap. IIII.

Extracts of Master Cæsar Frederike his eighteene yeeres Indian Observations.

The Authors going from Venice to Cyprus & Tripoly. Touching the way from Aleppo to Bagdet, See sup. l. 9. c. 1. & 3.

IN the yeere of our Lord God 1563, I Cæsar Fredericke being in Venice, and very desirous to see the East parts of the World, tooke my journey to Alepo, and there I acquainted my selfe with Merchants of Armenia, and Moores, that were merchants, and consorted to goe with them to Ormus, and wee departed from Alepo, and in two dayes journey and a halfe, we came to a Citie called

Bir.' (Thence to Babylon or Bagdet, and so to Basora and Ormus.)

[II. x. 1703.] *The election of the King of Ormus.*

Ormus hath a Moore King of the race of the Persians, who is created and made King by the Captaine of the Castle, in the name of the King of Portugall. At the creation of this King I was there, and saw the ceremonies that they use in it, which are as followeth. The old King being dead, the Captaine of the Portugals chuseth another of the bloud Royall, and maketh this election in the Castle with great Ceremonies, and when hee is elected, the Captaine sweareth him to be true and faithfull to the King of Portugall, as his Lord and Governour, and then he giveth him the Scepter regall. After this with great feasting and pompe, and with great company, he is brought into the royall Palace in the Citie. This King keepeth a good traine, and hath sufficient revenues to maintayne himselfe without troubling of any, because the Captaine of the Castle doth maintayne and defend his right, and when that the Captaine and he ride together, he is honoured as a King, yet he cannot ride abroad with his traine, without the consent of the Captaine first had: it behooveth them to doe this, and it is necessarie, because of the great trade that is in this Citie: their proper language is the Persian tongue. There I shipped my selfe to goe for Goa, a Citie in the Indies, in which passage the first Citie that you come to in the Indies, is called Diu, and is situate in a little Iland in the Kingdome of Cambaia, which is the greatest strength that the Portugals have in all the Indies, yet a small Citie, but of great trade, because there they lade very many great ships for the straights of Mecca and Ormus with marchandise, and these ships belong to the Moores and Christians, but the Moores cannot trade neither saile into those seas without the licence of the Vice-roy of the King of Portugall, otherwise they are taken and made good prises. The merchandise that they lade these ships withall commeth from Cambaietta a Port in the Kingdome of Cambaia, which they bring from thence in small

Diu.

Cambaietta.

barkes, because there can no great shippes come thither, by reason of the sholdnesse of the water thereabouts, and these sholdes are an hundred or fourescore miles about in a straight or gulfe, which they call Macareo, which is as much to say, as a race of a tide, because the waters there run out of that place without measure, so that there is no place like to it, unlesse it be in the Kingdome of Pegu, where there is another Macareo, where the waters run out with more force then these doe. Cambaietta is situate on the seas side, and is a very faire Citie. The time that I was there, the Citie was in great calamitie and scarcenesse, so that I have seene the men of the country that were Gentiles take their children, their sonnes and their daughters, and have desired the Portugals to buy them, and I have seene them solde for eight or ten Larins a piece, which may bee of our money ten shillings or thirteene shillings foure pence. For all this, if I had not seene it, I could not have beleeved that there should bee such a trade at Cambaietta as there is: for in the time of every new Moone and every full Moone, the small barkes (innumerable) come in and out, for at those times of the Moone the tides and waters are higher then at other times they be. These barkes be laden with all sorts of spices, with silke of China, with Sandols, with Elephants teeth, Velvets of Vercini, great quantitie of Pannina, which commeth from Mecca, Chickinos which be pieces of gold worth seven shillings a piece sterling, with money, and with divers sorts of other merchandise. Also these barkes lade out, as it were, an infinite quantitie of cloth made of Bumbast of all sortes, as white stamped and painted, with great quantitie of Indico, dried ginger and conserved, Myrabolans drie and condite, Boraso in paste, great store of Sugar, great quantitie of Cotton, abundance of Opium, Assa Fetida, Puchio, with many other sorts of drugges, Turbants made in Diu, great stones like to Corneolaes, Granats, Agats, Diaspry, Calcidonii, Hematists and some kinde of naturall Diamonds.

Macareo, great Tides.

During the time I dwelt in Cambaietta, I saw very marvellous things: there were an infinite number of Artificers that made Bracelets called Mannii, or bracelets of Elephants teeth, of divers colours, for the women of the Gentiles, which have their armes full decked with them. And in this occupation there are spent every yeere many thousands of crownes: the reason whereof is this, that when there dieth any whatsoever of their kindred, then in signe and token of mourning and sorrow, they breake all their bracelets from their armes, and presently they goe and buy new againe, because that they had rather bee without their meat then without their bracelets. *A marvellous fond delight in women.*

There come every yeere to Chaul from Cochin, & from Cananor ten or fifteen great ships laden with great Nuts cured, and with Sugar made of the selfe same Nuts called Giagra: the tree wheron these Nuts doe grow is called the Palmer tree, and thorow out all the Indies, and especially from this place to Goa, there is great abundance of them, and it is like to the Date tree. In the whole world there is not a tree more profitable and of more goodnesse then this tree is, neither doe men reape so much benefit of any other tree as they doe of this, there is not any part of it but serveth for some use, and none of it is worthy to be burnt. With the timber of this tree they make Ships without the mixture of any other tree, and with the leaves thereof they make Sayles, and with the fruit thereof, which bee a kinde of Nuts, they make Wine, and of the wine they make Sugar and Placetto, which Wine they gather in the spring of the yeere: out of the middle of the tree where continually there goeth or runneth out white liquor like unto water, in that time of the yeere they put a vessell under every tree, and every evening and morning they take it away full, and then distilling it with fire it maketh a very strong liquor: and then they put it into Buts, with a quantity of Zibibbo, white or blacke and in short time it is made a perfect Wine. After this they make of the Nuts great store of [II. x. 1704.] *Coco tree and profits thereof. They are most plentifull in the Iles of the Maldives.*

Oyle: of the tree they make great quantitie of boords and quarters for buildings. Of the barke of this tree they make Cables, Ropes, and other furniture for ships, and, as they say, these Ropes be better then they that are made of Hempe. They make of the Bowes, Bedsteds, after the Indies fashion, and Scavaschies for merchandise. The leaves they cut very small, and weave them, and so make Sayles of them, for all manner of shipping, or else very fine Mats. And then the first rinde of the Nut they stampe, and make thereof perfect Ockam to calke ships, great and small: and of the hard barke thereof they make Spoones and other vessels for meate, in such wise that there is no part thereof throwne away, or cast to the fire. When these Mats be greene they are full of an excellent sweet water to drinke: and if a man bee thirsty, with the liquor of one of the Mats he may satisfie himselfe: and as this Nut ripeneth, the liquor thereof turneth all to kernell.

In the yeer of our Lord 1567. I went from Goa to Bezeneger the chiefe Citie of the Kingdom of Narsinga eight dayes journey from Goa, within the Land, in the companie of two other Merchants which carried with them three hundred Arabian Horses to that King: because the Horses of that Countrie are of a small stature: and at the going out of Goa the Horses pay custome, two and forty Pagodies for every Horse, which Pagody may be of sterling money sixe shillings eight pence, they be pieces of gold of that value. So that the Arabian Horses are of great value in those Countries, as 300. 400. 500. and to 1000. Duckets a Horse.

A very good sale for horses.

Bezeneger. Idalcan. Xamalucco. &c.

THe Citie of Bezeneger was sacked in the yeere 1565. by foure Kings of the Moores, which were of great power and might: the names of these foure Kings were these following: the first was called Dialcan,* the second Zamaluc, the third Cotamaluc, and the fourth Viridy: and yet these foure Kings were not able to overcome this Citie and the King of Bezeneger, but by treason. This

A most unkind and wicked treason against their Prince: this they have

King of Bezeneger was a Gentile, and had, amongst all other of his Captaines, two which were notable, and they were Moores: and these two Captaines had either of them in charge threescore and ten or fourescore thousand men. These two Captaines being of one Religion with the foure Kings which were Moores, wrought meanes with them to betray their owne King into their hands. The King of Bezeneger esteemed not the force of the foure Kings his enemies, but went out of his Citie to wage battell with them in the fields; and when the Armies were joyned, the battell lasted but a while, not the space of foure houres, because the two traiterous Captaines, in the chiefest of the fight, with their companies turned their faces against their King, and made such disorder in his Armie, that as astonied they set themselves to flight. Thirty yeeres was this Kingdome governed by three brethren which were Tyrants, the which keeping the rightfull King in prison, it was their use every yeere once to shew him to the people, and they at their pleasures ruled as they listed. These brethren were three Captaines belonging to the father of the King they kept in prison, which when he died, left his sonne very young, and then they tooke the government to themselves. The chiefest of these three was called Ramaragio, and sate in the Royall Throne, and was called the King: the second was called Temiragio, and he tooke the government on him: the third was called Bengatre, and he was Captaine generall of the Armie. These three brethren were in this battell, in the which the chiefest and the last were never heard of quicke nor dead. Onely Temiragio fled in the battell, having lost one of his eyes. When the newes came to the Citie of the overthrowe in the battell, the wives and children of these three Tyrants, with their lawfull King (kept prisoner) fled away, spoyled as they were, and the foure Kings of the Moores entred the Citie Bezeneger with great triumph, and there they remained sixe moneths, searching under houses and in all places for money and other things that were hidden, and then

for giving credite to strangers, rather then to their owne native people.

The sacking of the Citie.

they departed to their owne Kingdomes, because they were not able to maintayne such a Kingdome as that was, so farre distant from their owne Countrie.

When the kings were departed from Bezeneger, this Temiragio returned to the Citie, and then beganne for to repopulate it, and sent word to Goa to the Merchants, if they had any Horses, to bring them to him, and he would pay well for them, and for this cause the aforesaid two Merchants that I went in companie withall, carried those Horses that they had to Bezeneger. Also this Tyrant made an order or law, that if any Merchant had any of the Horses that were taken in the aforesaid battell or warres, although they were of his owne marke, that he would give as much for them as they would: and beside he gave generall safe conduct to all that should bring them. When by this meanes hee saw that there were great store of Horses brought thither unto him, he gave the Merchants faire words, untill such time as he saw they could bring no more. Then hee licenced the Merchants to depart, without giving them any thing for their Horses, which when the poore men saw, they were desperate, and as it were mad with sorrow and griefe.

Policy to entrap men.

I rested in Bezeneger seven moneths, although in one moneth I might have discharged all my businesse, for it was necessarie to rest there untill the wayes were cleere of Theeves, which at that time ranged up and downe. And in the time I rested there, I saw many strange and beastly deeds done by the Gentiles. First, when there is any Noble man or woman dead, they burne their bodies: and if a married man die, his wife must burne herselfe alive, for the love of her husband, and with the body of her husband: so that when any man dyeth, his wife will take a moneths leave, two or three, or as shee will, to burne herselfe in, and that day being come, wherein she ought to be burnt, that morning she goeth out of her house very earely, either on Horseback or on an Elephant, or else is borne by eight men on a small stage: in one of these orders shee goeth, being apparelled like to a Bride,

[II. x. 1705.]

Wives burned with their husbands described.

carried round about the Citie, with her haire downe about her shoulders, garnished with Jewels and Flowers, according to the estate of the partie, and they goe with as great joy as Brides doe in Venice to their Nuptials: she carrieth in her left hand a looking-glasse, and in her right hand an arrow, and singeth through the Citie as she passeth, and saith, that she goeth to sleepe with her deere spouse and husband. Shee is accompanied with her kindred and friends untill it be one or two of the clocke in the afternoone, then they goe out of the Citie, and going along the Rivers side called Nigondin, which runneth under the walls of the Citie, untill they come unto a place where they use to make this burning of Women, being widdowes, there is prepared in this place a great square Cave, with a little pinnacle hard by it, foure or five steps up: the aforesaid Cave is full of dryed wood. The woman being come thither, accompanied with a great number of people which come to see the thing, then they make ready a great banquet, and she that shall bee burned eateth with as great joy and gladnesse, as though it were her Wedding day: and the feast being ended, then they goe to dancing and singing a certaine time, according as she will. After this, the woman of her owne accord, commandeth them to make the fire in the square Cave where the drie wood is, and when it is kindled, they come and certifie her thereof, then presently she leaveth the feast, and taketh the neerest kinsman of her husband by the hand, and they both goe together to the banke of the foresaid River, where she putteth off all her jewels and all her clothes, and giveth them to her parents or kinsfolke, and covering herselfe with a cloth, because shee will not bee seene of the people being naked, she throweth herselfe into the River, saying: O wretches, wash away your sinnes. Comming out of the water, she rowleth herselfe into a yellow cloth of fourteene braces long: and againe she taketh her husbands kinsman by the hand, and they goe both together up to the pinnacle of the square Cave wherein the fire is made. When shee

A description of the burning place.

Feasting and dancing when they should mourne.

is on the pinnacle, she talketh and reasoneth with the people, recommending unto them her children and kindred. Before the pinnacle they use to set a Mat, because they shall not see the fiercenesse of the fire, yet there are many that will have them plucked away, shewing therein an heart not fearefull, and that they are not affraid of that sight. When this silly woman hath reasoned with the people a good while to her content, there is another woman that taketh a pot with oyle, and sprinkleth it over her head, and with the same shee annointeth all her body, and afterwards throweth the pot into the fornace, and both the woman and the pot goe together into the fire, and presently the people that are round about the fornace throw after her into the cave great pieces of wood, so by this meanes, with the fire and with the blowes that shee hath with the wood throwen after her, she is quickly dead, and after this there groweth such sorrow and such lamentation among the people, that all their mirth is turned into howling and weeping, in such wise, that a man could scarce beare the hearing of it. I have seene many burnt in this manner, because my house was neere to the gate where they goe out to the place of burning: and when there dyeth any Great man, his Wife with all his Slaves with whom hee hath had carnall copulation, burne themselves together with him. Also in this Kingdome I have seene amongst the base sort of people this use and order, that the man being dead, hee is carried to the place where they will make his sepulcher, and setting him as it were upright, then commeth his wife before him on her knees, casting her armes about his necke, with imbracing and clasping him, untill such time as the Masons have made a wall round about them, and when the wall is as high as their neckes, there commeth a man behind the woman and strangleth her: then, when shee is dead, the workmen finish the wall over their heads, and so they lie buried both together.

Dissolute resolutenesse.

Mourning when they should rejoyce.

Another fashion for poorer wives to die with their husbands.

In the yeere of our Lord God 1567. for the ill successe that the people of Bezeneger had, in that their Citie was

sacked by the foure Kings, the King with his Court went to dwell in a Castle eight dayes journey up in the land from Bezeneger, called Penegonde. Also sixe dayes journey from Bezeneger, is the place where they get Diamants: I was not there, but it was told me that it is a great place, compassed with a wall, and that they sell the earth within the wall, for so much a squadron, and the limits are set how deepe or how low they shall digge. Those Diamants that are of a certaine size and bigger then that size are all for the King, it is many yeeres agone, since they got any there, for the troubles that have beene in that Kingdome. The first cause of this trouble was, because the sonne of this Temeragio had put to death the lawfull King which hee had in Prison, for which cause the Barons and Noblemen in that Kingdome would not acknowledge him to be their King, and by this meanes there are many Kings, and great division in that Kingdome, and the Citie of Bezeneger is not altogether destroyed, yet the houses stand still, but emptie, and there is dwelling in them nothing, as is reported, but Tygres and other wild beasts. The circuit of this Citie is foure and twentie miles about, and within the walls are certaine Mountaines. The houses stand walled with earth, and plaine, all saving the three Palaces of the three tyrant Brethren, and the Pagodes which are Idoll houses: these are made with Lime and fine Marble. I have seene many Kings Courts, and yet have I seene none in greatnesse like to this of Bezeneger, I say, for the order of his Palace, for it hath nine Gates or Ports. First when you goe into the place where the King did lodge, there are five great ports or gates: these are kept with Captaines and Souldiers: then within these there are foure lesser gates, which are kept with Porters. Without the first Gate there is a little porch, where there is a Captaine with five and twentie Souldiers, that keepeth watch & ward night and day: and within that another with the like guard, where thorow they come to a very faire Court, and at the end of that Court there is another porch as the first, with the like

Penegonde.

Bezeneger 24. miles about.

[II. x. 1706.]

guard, and within that another Court. And in this wise are the first five Gates guarded and kept with those Captaines: and then the lesser Gates within are kept with a guard of Porters: which gates stand open the greatest part of the night, because the custome of the Gentiles is to doe their businesse, and make their feasts in the night, rather then by day. The Citie is very safe from Theeves, for the Portugall Merchants sleepe in the streets, or under Porches, for the great heat which is there, and yet they never had any harme in the night. At the end of two moneths, I determined to goe for Goa in the company of two other Portugall Merchants, which were making ready to depart, with two Palanchines or little Litters, which are very commodious for the way, with eight Falchines which are men hired to carry the Palanchines, eight for a palanchine, foure at a time: they carry them as we use to carry Barrowes. And I bought me two Bullocks, one of them to ride on, and the other to carry my victuals and provision, for in that Countrey men ride on bullocks with pannels, as wee terme them, girts and bridles, and they have a very good commodious pace. From Bezeneger to Goa in Summer it is eight daies journey, but we went in the midst of Winter, in the month of July, and were fifteene dayes comming to Ancola on the Sea coast, so in eight dayes I had lost my two Bullocks: for he that carried my victuals was weake and could not goe, the other, when I came unto a River where was a little bridge to passe over, I put my Bullocke to swimming, and in the middest of the River there was a little Iland, unto the which my bullocke went, and finding pasture, there hee remained still, and in no wise we could come to him: and so perforce, I was forced to leave him, and at that time there was much raine, and I was forced to goe seven dayes a foot with great paines: and by great chance I met with Falchines by the way, whom I hired to carry my clothes and victuals. We had great trouble in our journey, for that every day we were taken Prisoners, by reason of the great dissention in that Kingdome: and

Men ride on Bullockes, and travell with them on the way.

every morning at our departure we must pay rescat foure or five Pagies a man. And another trouble wee had as bad as this, that when as we came into a new Governours Country, as every day we did, although they were all tributarie to the King of Bezeneger, yet every one of them stamped a severall coyne of Copper, so that the money that wee tooke this day would not serve the next: at length, by the helpe of God, we came safe to Ancola, which is a Countrey of the Queen of Gargopam, tributarie to the King of Bezeneger. The Merchandize that went every yeere from Goa to Bezeneger were Arabian Horses, Velvets, Damaskes, and Sattens, Armesine of Portugall, and pieces of China, Saffron and Scarlets: and from Bezeneger they had in Turkie for their commodities, Jewels, and Pagodies which be Ducats of gold: the apparell that they use in Bezeneger is Velvet, Satten, Damaske, Scarlet, or white Bumbast cloth, according to the estate of the person, with long Hats on their heads, called Colae, made of Velvet, Satten, Damaske, or Scarlet, girding themselves in stead of girdles with some fine white Bumbast cloth: they have breeches after the order of the Turkes: they weare on their feet plaine high things called of them Aspergh, and at their eares they have hanging great plentie of Gold.

The Merchandise that come in and out to Bezeneger every yeere.

The apparell of those people.

Returning to my voyage, when we were together in Ancola, one of my companions that had nothing to lose, tooke a guide, and went to Goa, whither they goe in foure dayes, the other Portugall not being disposed to goe, tarried in Ancola for that Winter. The Winter in those parts of the Indies beginneth the fifteenth of May, and lasteth unto the end of October: and as we were in Ancola, there came another Merchant of Horses in a Palanchine, and two Portugall Souldiers which came from Zeilan, and two carriers of Letters, which were Christians borne in the Indies: all these consorted to goe to Goa together, and I determined to go with them, and caused a pallanchine to be made for me very poorely of Canes; and in one of them Canes I hid privily all the Jewels I

Their Winter is our Summer.

had, and according to the order, I tooke eight Falchines to carie me: and one day about eleven of the clocke we set forwards on our journey, and about two of the clocke in the afternoone, as we passed a Mountaine, which divideth the territorie of Ancola and Dialcan, I being a little behind my company, was assaulted by eight theeves, foure of them had swords and targets, and the other foure had bowes and arrowes. When the Falchines that carried me understood the noise of the assault, they let the Pallachine and me fall to the ground, and ranne away and left me alone, with my clothes wrapped about me: presently the theeves were on my necke and rifling me, they stripped me starke naked, and I fained my selfe sicke, because I would not leave the Pallanchine, and I had made me a little bed of my clothes; the theeves sought it very narrowly and subtilly, and found two Purses that I had, well [II. x. 1707.] bound up together, wherein I had put my Copper money which I had changed for foure Pagodies in Ancola. The theeves thinking it had beene so many Ducats of gold, searched no further: then they threw all my clothes in a bush, and hied them away, and as God would have it, at their departure there fell from them an hankercher, and when I saw it, I rose from my pallanchine or couch, and tooke it up, and wrapped it together within my pallanchine. Then these my Falchines were of so good condition, that they returned to seeke me, whereas I thought I should not have found so much goodnesse in them: because they were payed their money aforehand, as is the use, I had thought to have seene them no more. Before there comming I was determined to plucke the Cane wherein my Jewels were hidden, out of my coutch, and to have made me a walking staffe to carry in my hand to Goa, thinking that I should have gone thither on foot, but by the faithfulnesse of my Falchines, I was rid of that trouble, and so in foure dayes they carried me to Goa, in which time I made hard fare, for the theeves left me neither money, gold, nor silver, and that which I did eate was given me of my men for Gods sake: and after

at my comming to Goa I payed them for every thing royally that I had of them. From Goa I departed for Cochin, which is a voyage of three hundred miles, and betweene these two Cities are many holds of the Portugals, as Onor, Mangalor, Barzelor, and Cananor. The Hold or Fort that you shall have from Goa and Cochin that belongeth to the Portugals, is called Onor, which is in the Kingdom of the Queen of Bartacella, which is tributarie to the King of Bezeneger: there is no trade there, but onely a charge with the Captaine and companie hee keepeth there. And passing this place, you shall come to another small Castle of the Portugals called Mangalor, and there is very small trade but onely for a little Rice: and from thence you goe to a litle Fort called Barzelor, there they have good store of Rice which is carried to Goa: and from thence you shall goe to a Citie called Cananor, which is a Harquebush shot distant from the chiefest Citie that the King of Cananor hath in his Kingdome being a King of the Gentiles: and hee and his are very naughtie and malicious people, alwayes having delight to bee in warres with the Portugals, and when they are in peace, it is for their interest to let their Merchandise passe: there goeth out of this Kingdom of Cananor, all the Cardamomum, great store of Pepper, Ginger, Honie, ships laden with great Nuts, great quantitie of Archa, which is a fruit of the bignesse of Nutmegs, which fruit they eate in all those parts of the Indies, and beyond the Indies, with the leafe of an Herbe which they call Bettell, the which is like unto our Ivie leafe, but a litle lesser and thinner: they eate it made in plaisters with the lime made of Oistershels, and thorow the Indies they spend great quantitie of money in this composition, and it is used daily, which thing I would not have beleeved, if I had not seene it. The customers get great profit by these Herbes, for that they have custome for them. When this people eate and chawe this in their mouthes, it maketh their spittle to be red like unto blood, and they say, that it maketh a man to have a very good

Foure small Forts of the Portugals.

Bettell is a very profitable Herbe in that Countrey.

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stomacke and a very sweet breath, but sure in my judgement they eate it rather to fulfill their filthie lusts, and of a knaverie, for this Herbe is moist and hote, and maketh a verie strong expulsion. From Cananor you goe to Cranganor, which is another small Fort of the Portugals in the land of the King of Cranganor, which is another King of the Gentiles, and a Countrey of small importance, and of an hundreth and twentie miles, full of Theeves, being under the King of Calicut, a King also of the Gentiles, and a great enemie to the Portugals, which when he is alwaies in warres, he and his Countrie is the nest and resting for stranger Theeves, and those be called Moores of Carposa, because they weare on their heads long red Hats, and these Theeves part the spoiles that they take on the Sea with the King of Calicut, for he giveth leave unto all that will goe a roving, liberally to goe, in such wise, that all along that Coast there is such a number of Theeves, that there is no sailing in those Seas but with great ships and very well armed, or else they must goe in companie with the armie of the Portugals. From Cranganor to Cochin is fifteene miles.

Enemies to the King of Portugall.

COchin is next unto Goa, the chiefest place that the Portugals have in the Indies, and there is great trade of Spices, Drugges, and all other sorts of Merchandize for the Kingdome of Portugall, and there within the land is the Kingdome of Pepper, which Pepper the Portugals lade in their shippes by bulke, and not in Sackes: the Pepper that goeth for Portugall is not so good as that which goeth for Mecca, because that in times past the Officers of the King of Portugall made a contract with the King of Cochin, in the name of the King of Portugall, for the prices of Pepper, and by reason of that agreement between them at that time made, the price can neither rise nor fall, which is a verie low and base price, and for this cause the villaines bring it to the Portugals, greene and full of filth. Cochin is two Cities, one of the Portugals, and another of the King of Cochin: that of

Within Cochin is the Kingdom of Pepper.
The Pepper that the Portugals bring, is not so good as that which goeth for Mecca.
The Moores buy the best by stealth.

the Portugals is situate neerest unto the Sea, and that of the King of Cochin, is a mile and a halfe up higher in the land, but they are both set on the bankes of one River which is verie great and of a good depth of water, which River commeth out of the Mountaines of the King of the Pepper, which is a King of the Gentiles, in whose Kingdome are many Christians of Saint Thomas order: the King of Cochin is also a King of the Gentiles, and a great faithfull friend to the King of Portugall, and to those Portugals which are married, and are Citizens in the Citie of Cochin of the Portugals. And by this name of [II. x. 1708.] Portugals throughout all the Indies, they call all the Christians that come out of the West, whether they bee Italians, Frenchmen, or Almaines, and all they that marrie in Cochin doe get an Office according to the Trade he is of: this they have by the great priviledges which the Citizens have of that Citie, because there are two principall commodities that they deale withall in that place, which are these. The great store of Silke that commeth from China, and the great store of Sugar which commeth from Bengala: the married Citizens pay not any custome for these two commodities: for all other commodities they pay foure per cento custome to the King of Cochin, rating their goods at their owne pleasure. Those which are not married and Strangers, pay in Cochin to the King of Portugall eight per cento of all manner of Merchandise.

Great Priviledges that the Citizens of Cochin have.

This King of Cochin is of a small power in respect of the other Kings of the Indies, for he can make but seventie thousand men of Armes in his Campe: he hath a great number of Gentlemen which he calleth Amochi, and some are called Nairi: these two sorts of men esteeme not their lives any thing, so that it may bee for the honour of their King, they will thrust themselves forward in every danger, although they know they shall die. These men goe naked from the girdle upwards, with a cloth rolled about their thighes, going bare-footed, and having their haire very long and rolled up together on the top of their heads, and alwayes they carrie their Bucklers or Targets

Amochi and Nairi.

with them and their Swords naked, these Nairi have their wives common amongst themselves, and when any of them goe into the house of any of these women, hee leaveth his Sword and Target at the doore, and the time that he is there, there dare not any bee so hardie as to come into that house. The Kings children shall not inherite the Kingdome after their Father, because they hold this opinion, that perchance they were not begotten of the King their Father, but of some other man, therefore they accept for their King, one of the sonnes of the Kings sisters, or of some other woman of the blood Royall, for that they bee sure they are of the blood Royall.

Huge huge Eares.

The Nairi and their Wives use for a braverie to make great holes in their Eares, and so big and wide, that it is incredible, holding this opinion, that the greater the holes bee, the more Noble they esteeme themselves. I had leave of one of them to measure the circumference of one of them with a threed, and within that circumference I put my arme up to the shoulder, clothed as it was, so that in effect they are monstrous great. Thus they doe make them when they be little, for then they open the eare, and hang a piece of gold or lead thereat, and within the opening, in the hole they put a certaine leafe that they have for that purpose, which maketh the hole so great.

Note the departing of the ships from Cochin Coulam.

The ships every yeere depart from Cochin to goe for Portugall, on the fifth day of December, or the fifth day of January. Now to follow my voyage for the Indies: From Cochin I went to Coulam, distant from Cochin seventie and two miles, which Coulam is a small Fort of the King of Portugals, situate in the Kingdome of Coulam, which is a King of the Gentiles, and of small trade: at that place they lade onely halfe a ship of Pepper, and then she goeth to Cochin to take in the rest, and from thence to Cape Comori is seventie and two miles, and there endeth the coast of the Indies: and alongst this Coast, neere to the water side, and also to Cape Comori, downe to the low land of Chilao, which is about two hun-

dred miles, the people there are as it were all turned to the Christian Faith: there are also Churches of the Friers of Saint Pauls order, which Friers doe very much good in those places in turning the people, and in converting them, and take great paines in instructing them in the law of Christ. *Christians.*

The order how they fish for Pearles.

THe Sea that lyeth betweene the Coast which descendeth from Cape Comori, to the low land of Chilao, and the Iland Zeilan, they call The fishing of Pearles, which fishing they make every yeere, beginning in March or Aprill, and it lasteth fiftie dayes, but they doe not fish every yeere in one place, but one yeere in one place, and another yeere in another place of the same Sea. When the time of this fishing draweth neere, then they send very good Divers, that goe to discover where the greatest heapes of Oysters bee under water, and right against that place where greatest store of Oysters be, there they make or plant a Village with houses and a Bazaro, all of stone, which standeth as long as the fishing time lasteth, and it is furnished with all things necessarie, and now and then it is neere unto places that are inhabited, and other times farre off, according to the place where they fish. The Fishermen are all Christians of the Countrey, and who so will may goe to fishing, paying a certaine dutie to the King of Portugall, and to the Churches of the Friers of Saint Paul, which are in that Coast. All the while that they are fishing, there are three or foure Fusts armed to defend the Fishermen from Rovers. It was my chance to bee there one time in my passage, and I saw the order that they used in fishing, which is this. There are three or foure Barkes that make consort together, which are like to our little Pilot boates, an a little lesse, there goe seven or eight men in a Boat: and I have seene in a morning a great number of them goe out, and anker in fifteene or eighteene fathom of water, which is the ordinarie depth of all that Coast. When they are at anker, they cast a rope into the Sea, and at the end of the rope, they make fast

Jesuites are called F. of Saint Paul in the Indies, by reason of their Colledge of that name in Goa.

a great stone, and then there is readie a man that hath his nose and his eares well stopped, and annointed with Oyle, [II.x. 1709.] and a basket about his necke, or under his left arme, then hee goeth downe by the rope to the bottome of the Sea, and as fast as he can he filleth the basket, and when it is full, hee shaketh the rope, and his fellowes that are in the Barke hale him up with the Basket: and in such wise they goe one by one untill they have laden their Barke with Oysters, and at evening they come to the Village, and then every companie maketh their mount or heape of Oysters one distant from another, in such wise that you shall see a great long row of mounts or heapes of Oysters, and they are not touched untill such time as the fishing be ended, and at the end of the fishing every companie sitteth round about their mount or heape of Oysters, and fall to opening of them, which they may easily doe because they be dead, drie and brittle: and if every oyster had pearles in them, it would bee a very good purchase, but there are very many that have no pearles in them: when the fishing is ended, then they see whether it bee a good gathering or a bad: there are certaine expert in the Pearles, whom they call Chitini, which set and make the price of Pearles according to their carracts, beautie and goodnesse, making foure sorts of them. The first sort be the round Pearles, and they be called Aja of Portugall, because the Portugals doe buy them. The second sort which are not round, are called Aja of Bengala. The third sort which are not so good as the second, they call Aja of Canara, that is to say, The Kingdome of Bezeneger. The fourth and last sort, which are the least and worst sort, are called Aja of Cambaia. Thus the price being set, there are Merchants of every Countrey which are readie with their money in their hands, so that in few dayes all is bought up at the prises set according to the goodnesse and carracts of the Pearles.

These Pearles are prised according to the Caracts which they weigh, every caract is 4. Graines, and these men that prise them have an Instrument of Copper with holes in it, which be made by degrees for to sort the Pearls withall.

In this Sea of the fishing of Pearles, is an Iland called Manar, which is inhabited by Christians of the Countrey which first were Gentiles, and have a small hold of the

Manar.

Portugals being situate over against Zeilan: and betweene these two Ilands there is a Channell, but not very bigge, and hath but a small depth therein: by reason whereof there cannot any great Ship passe that way, but small Ships, and with the increase of the water which is at the change, or the full of the Moone, and yet for all this they must unlade them and put their goods into small vessels to lighten them before they can passe that way for feare of Sholdes that lie in the Channell, and after lade them into their ships to goe for the Indies, and this doe all small ships that passe that way, but those ships that goe for the Indies Eastwards, passe by the Coast of Coromandel, on the other side by the land of Chilao, which is betweene the firme land and the Iland Manor: From Cape Comori to the Iland Zeilan is one hundred and twentie miles overthwart.

Zeilan.

ZEilan is an Iland, in my judgement, a great deale bigger then Cyprus: on that side towards the Indies lying Westward is the Citie called Columba, which is a hold of the Portugals, but without walls or enemies. It hath towards the Sea a free Port, the lawfull King of that Iland is in Columbo, and is turned Christian and maintained by the King of Portugall, being deprived of his Kingdome. The King of the Gentiles, to whom this Kingdome did belong, was called Madoni, which had two sonnes, the first named Barbinas the Prince; and the second Ragine. This King by the policie of his younger Sonne, was deprived of his Kingdome, who because hee had entised and done that which pleased the Armie and Souldiers, in despight of his Father and Brother being Prince, usurped the Kingdome, and became a great Warriour. First, this Iland had three Kings; the King of Cotta with his conquered Prisoners: the King of Candia, which is a part of that Iland, and is so called by the name of Candia, which had a reasonable power, and was a great friend to the Portugals, which said that hee lived secretly a Christian; the third was the King of Gianifampatan.

In thirteene yeeres that this Ragine governed this Iland, he became a great Tyrant.

In this Iland there groweth fine Sinamom, great store of Pepper, great store of Nuts and Arochoe: there they make great store of Cairo to make Cordage: it bringeth forth great store of Christall Cats eyes, or Ochi de Gati, and they say that they finde there some Rubies, but I have sold Rubies well there that I brought with me from Pegu. I was desirous to see how they gather the Sinamom, or take it from the tree that it groweth on, and so much the rather, because the time that I was there, was the season which they gather it in, which was in the moneth of Aprill, at which time the Portugals were in Armes, and in the field, with the King of the Countrey; yet I to satisfie my desire, although in great danger, tooke a guide with me and went into a Wood three miles from the Citie, in which wood was great store of Sinamom trees growing together among other wild trees; and this Sinamom tree is a small tree, and not very high, and hath leaves like to our Bay-tree. In the moneth of March or Aprill, when the sappe goeth up to the top of the Tree, then they take the Sinamom from that tree in this wise. They cut the barke off the tree round about in length from knot to knot, or from joynt to joynt, above and below, and then easily with their hands they take it away, laying it in in the Sunne to drie, and in this wise it is gathered, and yet for all this the Tree dyeth not, but against the next yeere it will have a new barke, and that which is gathered every yeere is the best Sinamom: for that which groweth two or three yeeres is great, and not so good as the other is; and in these woods groweth much Pepper.

Cairbis a stuffe that they make Ropes with, the which is the barke of a Tree.

The cutting and gathering of Sinamom.

A rare thing.

[II. x. 1710.] *Negapatan.*

FRom the Iland of Zeilan men use to goe with small ships to Negapatan, within the firme land, and seventie two miles off is a very great Citie, and very populous of Portugals and Christians of the Countrey, and part Gentiles: it is a Countrey of small trade.

A.D. 1567.

FRom Negapatan following my voyage towards the East an hundred and fiftie miles, I found the House of blessed Saint Thomas, which is a Church of great devotion, and greatly regarded of the Gentiles, for the great Miracles they have heard to have beene done by that blessed Apostle: neere unto this Church the Portugals have builded them a Citie in the Countrey subject to the King of Bezeneger, which Citie although it bee not very great, yet in my judgement it is the fairest in all that part of the Indies. It is a marvellous thing to them which have not seene the lading and unlading of men and merchandize in Saint Tome as they doe: it is a place so dangerous, that a man cannot bee served with small Barkes, neither can they doe their businesse with the Boates of the ships, because they would be beaten in a thousand pieces, but they make certaine Barkes (of purpose) high, which they call Masadie, they be made of little boards; one board being sowed to another with small cordes, and in this order are they made. And when they are thus made, and the owners will embarke any thing in them, either men or goods, they lade them on land, and when they are laden, the Barke-men thrust the Boate with her lading into the streame, and with great speed they make hast all that they are able to row out against the huge waves of the Sea that are on that shore untill that they carrie them to the ships: and in like manner they lade these Masadies at the ships with merchandise and men. When they come neere the shore, the Bark-men leape out of the Barke into the Sea to keepe the Barke right that shee cast not thwart the shore, and being kept right, the Suffe of the Sea setteth her lading drie on land without any hurt or danger, and sometimes there are some of them that are overthrowen, but there can bee no great losse, because they lade but a little at a time. All the Merchandize they lade outwards, they emball it well with Oxe hides, so that if it take wet, it can have no great harme.

Saint Thomas or San Tome. S. Thomas his Sepulcher.

Dangerous surge and shores.

In my voyage, returning in the yeere of our Lord 1566. I went from Goa unto Malacca, in a ship or Gallion of the

In the Iland of Banda they lade Nutmegs, for there they grow.

King of Portugall, which went unto Banda for to lade Nutmegs and Maces: from Goa to Malacca are one thousand eight hundred miles, wee passed without the Iland Zeilan, and went through the Channell of Nicubar, or else through the channell of Sombrero, which is by the middle of the Iland of Sumatra, called in old time Taprobana: and from Nicubar to Pegu, is as it were a rowe or chaine of an infinite number of Ilands, of which many are inhabited with wild people, and they call those Ilands the Ilands of Andemaon, and they call their people Savage or wilde, because they eate one another: also these Ilands have warre one with another, for they have small Barkes, and with them they take one another, and so eate one another: and if by evill chance any Ship bee lost on those Ilands, as many have beene, there is not one man of those ships lost there that escapeth uneaten or unslaine. These people have not any acquaintance with any other people, neither have they trade with any, but live onely of such Fruites as those Ilands yeeld: and if any Ship come neere unto that place or Coast as they passe that way, as in my voyage it hapned as I came from Malacca through the channell of Sombrero, there came two of their Barkes neere unto our Ship laden with Fruit, as with Mouces which we call Adams Apples, with fresh Nuts, and with a fruit called Inani, which fruit is like to our Turneps, but is very sweet and good to eate: they would not come into the ship for any thing that wee could doe: neither would they take any money for their Fruit: but they would trucke for olde Shirts or pieces of old Linnen breeches: These ragges they let downe with a rope into their Barke unto them, and looke what they thought those things to bee worth, so much fruit they would make fast to the rope and let us hale it in: and it was told me that at sometimes a man shall have for an old Shirt a good piece of Amber.

In the Ilands of Andemaon, they eate one another.

Sion or Siam.

SIon was the Imperiall seat, and a great Citie, but in the yeere of our Lord God 1567. it was taken by the King of Pegu, which King made a voyage or came by land

foure moneths journey with an Armie of men through his land, and the number of his Armie was a million and foure hundreth thousand men of Warre: when he came to the Citie, hee gave assault to it, and besieged it one and twentie moneths before he could winne it, with great losse of his people, this I know, for that I was in Pegu sixe moneths after his departure, and saw when that his Officers that were in Pegu, sent five hundreth thousand men of warre to furnish the places of them that were slaine and lost in that assault: yet for all this, if there had not beene Treason against the Citie, it had not beene lost: for on a night there was one of the Gates set open, through the which with great trouble the King gate into the Citie, and became Governour of Sion: and when the Emperour saw that hee was betrayed, and that his Enemie was in the Citie, he poysoned himselfe: and his Wives and Children, Friends and Noblemen, that were not slaine in the first affront of the entrance into the Citie, were all carried Captives into Pegu, where I was at the comming home of the King with his tryumphs and victorie, which comming home and returning from the warres was a goodly sight to behold, to see the Elephants come home in a square, laden with Gold, Silver, Jewels, and with Noble men and women that were taken Prisoners in that Citie.

A Prince of a marvellous strength and power.

[II. x. 1711.]

Now to returne to my Voyage: I departed from Malacca in a great Ship which went for Saint Tome, being a Citie situate on the Coast of Coromandell: and because the Captaine of the Castles of Malacca had understanding by advise that the King of *Assi would come with a great Armie and power of men against them, therefore upon this hee would not give licence that any Ships should depart: Wherefore in this Ship we departed from thence in the night, without making any provision of our water: and we were in that Ship foure hundreth and odde men: wee departed from thence with intention to goe to an Iland to take in water, but the winds were so contrarie that they would not suffer us to fetch it, so that by this meanes wee were two and fortie dayes in the Sea as it were lost, and

*Or Achen.

Want of water.

we were driven too and fro, so that the first Land that wee Discovered, was beyond Saint Tome, more then five hundred miles which were the Mountaines of Zerzerline, neere unto the Kingdome of Orisa, and so we came to Orisa with many Sicke, and more that were dead for want of water: and they that were Sicke in foure dayes died: and I for the space of a yeere after had my Throate so sore and hoarse, that I could never satisfie my thirst in drinking of water: I judge the reason of my hoarsenesse to be with Sops that I wet in Vineger and Oyle, wherewith I susteined my selfe many dayes. There was not any want of Bread nor of Wine: but the Wines of that Countrie are so hot that being drunke without Water they will kill a man: neither are they able to drinke them: when we began to want water, I saw certaine Moores that were officers in the ship, that solde a small dishfull for a Duckat, after this I saw one that would have given a barre of Pepper, which is two quintals and a halfe, for a little measure of water, and he could not have it. Truely I beleeve that I had died with my slave, whom then I had to serve mee, which cost me very deare: but to provide for the danger at hand, I solde my Slave for halfe that he was worth, because that I would save his drinke that he drunke, to serve my owne purpose, and to save my life.

The mountaines of Zerzerline.

Hot Wines.

Deere water.

Of the Kingdome of Orisa, and the River Ganges.

ORisa was a faire Kingdome and trusty, through the which a man might have gone with gold in his hand without any danger at all, as long as the lawfull King reigned which was a Gentile, who continued in the Citie called Catecha, which was within the Land sixe dayes journey. This King loved strangers marveilous well, especially merchants which had trafficke in and out of his Kingdome, in such wise that hee would take no Custome of them, neither any other grievous thing. Onely the Ship that came thither payde a small thing according to her portage, and every yeere in the Port of Orisa were laden five and twentie or thirtie ships great and small, with Rice and divers sorts of fine white bumbast cloth, oyle of

The commodities that go out of Orisa.

This cloth wee call Nettle cloth.

Zerzeline, which they make of a seede, and it is very good to eate and to frye fish withall, great store of Butter Lacca, long Pepper, Ginger, Mirabolans drie and condite, great store of cloth of Herbes, which is a kind of silke which groweth amongst the woods without any labour of man, and when the bole thereof is growne round as bigge as an Orenge, then they take care onely to gather them. About sixteene yeeres past, this King with his Kingdome were destroyed by the King of Patane, which was also King of the greatest part of Bengala, and when he had got the Kingdome, he set custome there twentie pro cento, as Merchants paide in his Kingdome: but this Tyrant enjoyed his Kingdome but a small time, but was conquered by another Tyrant, which was the great Mogol King of Agra, Delly, and of all Cambaia, without any resistance. I departed from Orisa to Bengala, to the harbour Piqueno, which is distant from Orisa towards the East an hundred and seventie miles. They goe as it were rowing alongst the coast fiftie and foure miles, and then we enter into the river Ganges: from the mouth of this River, to a City called Satagan, where the Merchants gather themselves together with their trade, are an hundred miles, which they rowe in eighteene houres with the increase of the water: in which river it floweth and ebbeth as it doth in the Thames, and when the ebbing water is come, they are not able to rowe against it, by reason of the swiftnesse of the water, yet their barks be light and armed with Oares, like to Foistes, yet they cannot prevaile against that Streame, but for refuge must make them fast to the banke of the River untill the next flowing water, and they call these Barkes Bazaras and Patuas: they rowe as well as a Galliot, or as well as ever I have seene any. A good Tides rowing before you come to Satagan, you shall have a place which is called Buttor, and from thence upwards the Ships doe not goe, because that upwards the River is very Shallow, and little water. Every yeere at Buttor they make and unmake a Village, with Houses and Shops made of Straw, and with all things necessarie to their uses, and

Strong Tides.

this Village standeth as long as the Ships ride there, and till they depart for the Indies, and when they depart, everie man goeth to his plot of Houses, and there setteth fire on them, which thing made me to marvaile. For as I passed up to Satagan, I saw this Village standing with a great number of people, with an infinite number of Ships and Bazars, and at my returne comming downe with my Captaine of the last Ship, for whom I tarried, I was all amazed to see such a place so soone razed and burnt, and nothing left but the signe of the burnt Houses. The small Ships goe to Satagan, and there they lade.

[II. x. 1712.] *The commodities that are laden in Satagan.*

IN the Port of Satagan every yeere they lade thirtie or five and thirtie ships great and small, with Rice, Cloth of Bombast of divers sorts, Lacca, great abundance of Sugar, Mirabolans dried and preserved, long Pepper, Oyle of Zerzeline, and many other sorts of merchandise. The Citie of Satagan is a reasonable faire Citie for a Citie of the Moores, abounding with all things, and was governed by the King of Patane, and now is subject to the Great Mogol. I was in this Kingdome foure moneths, whereas many Merchants did buy or fraight boates for their benefits, and with these Barkes they goe up and downe the River of Ganges to Faires, buying their commoditie with a great advantage, because that every day in the weeke they have a Faire, now in one place, and now in another, and I also hired a Barke and went up and downe the River and did my businesse, and so in the night I saw many strange things. The Kingdome of Bengala in times past hath beene as it were in the power of Moores, nevertheless there is great store of Gentiles among them: alwaies whereas I have spoken of Gentiles, is to be understood Idolaters, and whereas I speake of Moores I meane Mahomets Sect. Those people especially that be within the Land doe greatly worship the River of Ganges: for when any is sicke, he is brought out of the Countrey to the banke of the River, and there they make him a small Cottage of strawe, and every day they wet him with that

Bengala is now in great part subject to the Mogoll.

Ganges rites. A ceremonie of the Gentiles when they are dead.

water, whereof there are many that die, and when they are dead, they make a heape of stickes and boughes and lay the dead bodie thereon, and putting fire thereunto, they let the bodie alone untill it be halfe rosted, and then they take it off from the fire, and make an emptie Jarre fast about his necke, and so throw him into the River. These things every night as I passed up and downe the River I saw for the space of two moneths, as I passed to the Fayres to buy my commodities with the Merchants. And this is the cause that the Portugals will not drinke of the water of the River Ganges, yet to the sight it is more perfect and clearer then the water of Nilus is. From the Port Piqueno I went to Cochin, and from Cochin to Malacca, from whence I departed for Pegu being eight hundred miles distant. That voyage is wont to bee made in five and twentie or thirtie dayes, but we were foure moneths, and at the end of three moneths our ship was without victuals. The Pilot tolde us that wee were by his Altitude not farre from a Citie called Tanasary, in the Kingdome of Pegu, and these his words were not true, but wee were (as it were) in the middle of many Ilands, and many uninhabited rockes, and there were also some Portugals that affirmed that they knew the Land, and knew also where the Citie of Tanasary was.

Port Piqueno.

Tanasari.

This Citie of right belongeth to the Kingdome of Sion, which is situate on a great Rivers side, which commeth out of the Kingdome of Sion: and where this River runneth into the Sea, there is a Village called Mirgim, in whose Harbour every yeere there lade some ships with Verzina, Nypa, and Benjamin, a few Cloves, Nutmegs and Maces which come from the coast of Sion, but the greatest marchandise there is Verzin and Nypa, which is an excellent Wine, which is made of the floure of a tree called Nyper. Whose liquor they distill, and so make an excellent drink cleare as Christall, good to the mouth, and better to the stomacke, and it hath an excellent gentle vertue, that if one were rotten with the French poxe, drinking good store of this, hee shall bee whole againe,

Marchandise comming from Sion.

Nyper wine good to cure the French disease.

and I have seene it proved, because that when I was in Cochin, there was a friend of mine, whose nose began to drop away with that disease, and he was counselled of the Doctors of Phisick that he should goe to Tanasary at the time of the new Wines, and that hee should drinke of the Nyper wine, night and day, as much as hee could before it was distilled, which at that time is most delicate, but after that it is distilled, it is more strong, and if you drinke much of it, it will fume into the head with drunkennesse. This man went thither, and did so, and I have seene him after with a good colour and sound. This Wine is very much esteemed in the Indies, and for that it is brought so farre off, it is very deare: in Pegu ordinarily it is good cheape, because it is neerer to the place where they make it, and there is every yeere great quantitie made thereof. And returning to my purpose, I say, being amongst these rockes, and farre from the Land which is over against Tanasary, with great scarcitie of victuals, and that by the saying of the Pilot and two Portugals, holding them firme that wee were in front of the aforesayde harbour, wee determined to goe thither with our boat and fetch victuals, and that the ship should stay for us in a place assigned. Wee were twentie and eight persons in the boat that went for victuals, and on a day about twelve of the clocke wee went from the ship, assuring our selves to bee in the harbour before night in the aforesaid Port, wee rowed all that day, and a great part of the next night, and all the next day without finding harbour, or any signe of good land, and this came to passe through the evil counsell of the two Portugals that were with us.

Ill voyage.

For wee had overshot the harbour and left it behinde us, in such wise that wee had lost the land inhabited, together with the ship, and wee eight and twentie men had no manner of victuall with us in the boate, but it was the Lords will that one of the Mariners had brought a little Rice with him in the boat to barter away for some other thing, and it was not so much but that three or foure men would have eaten it at a meale: I tooke the

Hunger in great extremitie.

government of this Rice, promising that by the helpe of God that Rice should be nourishment for us until it pleased God to send us to some place that was inhabited: and when I slept I put the Rice into my bosome because they should not rob it from me: we were nine dayes rowing alongst the coast, without finding any thing but Countries uninhabited, and desert Ilands, where if we had found but grasse it would have seemed Sugar unto us, but we could [II. x. 1713.] not finde any, yet we found a few leaves of a tree, and they were so hard that we could not chew them, we had water and wood sufficient, and as we rowed, we could go but by flowing water, for when it was ebbing water we made fast our Boat to the banke of one of those Ilands, and in these nine dayes that wee rowed, wee found a Cave or Nest of Tortoise egges, wherein were 144. egges, the *Tortoise Egs.* which was a great helpe unto us: these egges are as big as a Hennes egge, and have no shell about them but a tender skinne, every day we sod a Ketle full of those Egges, with a handfull of Rice in the broth thereof: it pleased God that at the end of nine dayes we discovered certaine Fisher-men fishing with small Barkes, and we rowed towards them, with a good cheere, for I thinke there were never men more glad then we were, for wee were so sore afflicted with penurie, that wee could scarce stand on our legges. Yet according to the order that wee set for our Rice, when wee saw those Fisher-men, there was left sufficient for foure daies. The first Village that wee came to was in the Gulfe of Tavay, under the King of Pegu, *Tavay under the King of Pegu.* whereas we found great store of victuals: then for two or three dayes after our arrivall there, we would eate but little meate any of us, and yet for all this, wee were at the point of death the most part of us. From Tavay to Martavan in the Kingdome of Pegu, are seventy two miles. We laded our Boat with victuals which were abundantly sufficient for sixe moneths, from whence wee departed for the Port and Citie of Martavan, where in short time we arrived, but we found not our ship there as we had thought we should, from whence presently we

made out two barkes to goe to looke for her. And they found her in great calamitie, and need of water, being at an anchor with a contrary winde, which came very ill to passe, because that shee wanted her Boat a moneth, which should have made her provision of wood and water, the ship also by the grace of God arrived safely in the foresaid Port of Martavan.

Martavan a Citie under the King of Pegu.

WEe found in the Citie of Martavan ninety Portugals of Merchants and other base men, which had fallen at difference with the Rector or Governour of the Citie, and all for this cause, that certaine vagabonds of the Portugals had slaine five Falchines of the King of Pegu, which chanced about a moneth after the King of Pegu was gone with a million and foure hundred thousand men to conquere the Kingdome of Sion. They have for custome in this Countrie and Kingdome, the King being wheresoever his pleasure is to be out of this Kingdom, that every fifteene dayes there goeth from Pegu a Caravan of Falchines, with every one a basket on his head full of some Fruits or other delicates of refreshings, and with cleane clothes: it chanced that this Caravan passing by Martavan, and resting themselves there a night, there happened betweene the Portugals and them words of despight, and from words to blowes, and because it was thought that the Portugals had the worse, the night following, when the Falchines were a sleepe with their companie, the Portugals went and cut off five of their heads. Now there is a law in Pegu, that whosoever killeth a man, he shall buy the shed bloud with his money, according to the estate of the person that is slaine, but these Falchines being the servants of the King, the Retors durst not doe any thing in the matter, without the consent of the King, because it was necessary that the King should knowe of such a matter. When the King had knowledge thereof, he gave commandement that the malefactors should be kept untill his comming home, and then he would duely minister justice, but the Captaine of the Portugals would

A custom that these people have when the King is in the warres.

A law in Pegu for killing of men.

not deliver those men, but rather set himselfe with all the rest in Armes, and went every day through the Citie marching with his Drumme and Ensignes displayed. For at that time the Citie was empty of men, by reason they were gone all to the warres and in businesse of the King: in the middest of this rumour wee came thither, and I thought it a strange thing to see the Portugals use such insolency in another mans Citie.

Great pride of the Portugals. The punishment whereof the Author relateth at large, here omitted.

From Martavan I departed to goe to the chiefest Citie in the Kingdome of Pegu, which is also called after the name of the Kingdome, which Voyage is made by Sea in three or foure dayes; they may goe also by Land, but it is better for him that hath merchandise to goe by Sea, and lesser charge. And in this Voyage you shall have a Macareo, which is one of the most marvellous things in the world that Nature hath wrought, and I never saw any thing so hard to bee beleeved as this, to wit, the great encreasing and diminishing of the water there at one push or instant, and the horrible Earth-quake and great noise that the Macareo maketh where it commeth. Wee departed from Martavan in Barkes, which are like to our Pilot-Boats, with the encrease of the water, and they goe as swift as an Arrowe out of a Bowe, so long as the Tide runneth with them, and when the water is at the highest, then they draw themselves out of the channell towards some banke, and there they come to anchor, and when the water is diminished, then they rest on drie land: and when the Barkes rest drie, they are as high from the bottome of the channell, as any house top is high from the ground. They let their Barkes lie so high for this respect, that if there should any ship rest or ride in the channell, with such force commeth in the water, that it would overthrowe Ship or Barke: yet for all this, that the Barkes be so farre out of the channel, and though the water hath lost her greatest strength and furie before it come so high, yet they make fast their Prow to the streame, and oftentimes it maketh them very fearefull, and if the anchor did not hold her Prow up by strength, shee would be over

Pegu.

Admirable Tides.

This tide is like to the tides in our River of Severne: but it seemeth greater.

[II. x. 1714.] throwne and lost with men and goods. When the water beginneth to encrease, it maketh such a noise, and so great, that you would thinke it an Earthquake, and presently at the first it maketh three waves. So that the first washeth over the Barke, from stemme to sterne, the second is not so furious as the first, and the third raiseth the anchor, and then for the space of sixe houres while the water encreaseth, they rowe with such swiftnesse that you would thinke they did flie: in these tides there must be lost no jot of time, for if you arrive not at the stagions before the Tide bee spent, you must turne backe from whence you came. For there is no staying at any place but at these stagions, and there is more danger at one of these places then at another, as they bee higher and lower one then another. When as you returne from Pegu to Martavan, they goe but halfe the Tide at a time, because they will lay their Barkes up aloft on the bankes, for the reason aforesaid. I could never gather any reason of the noise that this water maketh in the encrease of the Tide, and in diminishing of the water. There is another Macareo in Cambaya, but that is nothing in comparison of this.

These Tides make their just course as ours doe.

This Macareo is a Tide or a Current.

By the helpe of God we came safe to Pegu, which are two Cities, the old and the new, in the old Citie are the Merchant strangers, and Merchants of the Countrie, for there are the greatest doings and the greatest trade. This Citie is not very great, but it hath very great Suburbs. Their houses be made with canes, and covered with leaves, or with straw, but the Merchants have all one house or Magason, which house they call Godon, which is made of brickes, and there they put all their goods of any value, to save them from the often mischances that there happen to houses made of such stuffe. In the new Citie is the Palace of the King, and his abiding place with all his Barons and Nobles, and other Gentlemen; and in the time that I was there, they finished the building of the new Citie: it is a great Citie, very plaine and flat, and foure square, walled round about, and with Ditches that compasse the Walls about with water, in which Ditches are many

Houses made of canes, and covered with leaves of trees.

Godon is a place or house for Merchants to lay their goods in.

The forme of the building of the new Citie of Pegu.

Crocodiles. It hath no Draw-bridges, yet it hath twenty Gates, five for every square on the Walls, there are many places made for Centinels to watch, made of Wood and covered or gilt with Gold, the Streets thereof are the fairest that I have seene, they are as streight as a line from one Gate to another, and standing at the one Gate you may discover to the other, and they are as broad as ten or twelve men may ride a-breast in them: and those Streets that be thwart are faire and large, these Streets, both on the one side and the other, are planted at the doores of the Houses with Nut trees of India, which make a very commodious shadow, the Houses be made of wood, and covered with a kind of tiles in forme of Cups, very necessary for their use: the Kings Palace is in the middle of the Citie, made in forme of a walled Castle, with ditches full of water round about it, the Lodgings within are made of wood all over gilded, with fine pinacles, and very costly worke, covered with plates of gold. Truly it may be a Kings house: within the gate there is a faire large Court, from the one side to the other, wherein there are made places for the strongest and stoutest Elephants, hee hath foure that be white, a thing so rare, that a man shall hardly finde another King that hath any such, as if this King knowe any other that hath white Elephants, he sendeth for them as for a gift. The time that I was there, there were two brought out of a farre Countrie, and that cost me something the sight of them, for that they command the Merchants to goe to see them, and then they must give somewhat to the men that bring them: the Brokers of the Merchants give for every man halfe a Ducket, which they call a Tansa, which amounteth to a great summe, for the number of Merchants that are in that Citie; and when they have payd the aforesaid Tansa, they may chuse whether they will see them at that time or no, because that when they are in the Kings stall, every man may see them that will: but at that time they must goe and see them, for it is the kings pleasure it should be so.

A rich & stately Palace.

Foure white Elephants.

This money called Tansa is halfe a Ducket which may be three shillings and foure pence.

This King amongst all other his Titles, is called The

King of the white Elephants, and it is reported, that if this King knew any other King that had any of these white Elephants, and would not send them unto him, that he would hazard his whole Kingdome to conquere them. He esteemeth these white Elephants very deerely, and they are had in great regard, and kept with very meet service, every one of them is in a house, all gilded over, and they have their meate given them in vessels of silver and gold. There is one blacke Elephant, the greatest that hath beene seene, and he is kept according to his bignesse; he is nine cubits high, which is a marvellous thing. It is reported that this King hath foure thousand Elephants of warre, and all have their teeth, and they use to put on their two uppermost teeth sharpe pikes of Iron, and make them fast with rings, because these beasts fight and make battell with their teeth; hee hath also very many young Elephants that have not their teeth sprouted forth: also this King hath a brave devise in hunting to take these Elephants when he will, two miles from the Citie. He hath builded a faire Palace all gilded, and within it a faire Court, and within it and round about there are made an infinite number of places for men to stand to see this hunting: neere unto this Palace is a mighty great Wood, through the which the Hunts-men of the King ride continually on the backes of the female Elephants, teaching them in this businesse. Every Hunter carrieth out with him five or sixe of these females, and they say that they anoint the secret place with a certaine composition that they have, that when the wilde Elephant doeth smell: hereunto, they follow the females and cannot leave them: when the Hunts-men have made provision, and the Elephant is so entangled, they guide the females towards the Palace which is called Tambell, and this Palace hath a doore which doth open and shut with engines, before which doore there is a long straight way with trees on both the sides, which covereth the way in such wise, as it is like darkenesse in a corner: the wilde Elephant when he commeth to this way thinketh

A warlike policy.

An excellent devise to hunt and take wilde Elephants.

[II. x. 1715.]

that hee is in the Woods. At the end of this darke way there is a great field: when the Hunters have gotten this prey, when they first come to this field, they send presently to give knowledge thereof to the Citie, and with all speed there goe out fifty or sixty men on horsebacke, and doe beset the field round about: in the great field then the females which are taught in this businesse goe directly to the mouth of the darke way, and when as the wilde Elephant is entred in there, the Hunters shoute and make a great noise, as much as is possible, to make the wilde Elephant enter in at the gate of that Palace, which is then open, and as soone as he is in, the gate is shut without any noise, and so the Hunters with the female Elephants and the wilde one are all in the Court together, and then within a small time the females withdraw themselves away one by one out of the Court, leaving the wilde Elephant alone: and when hee perceiveth that hee is left alone, hee is so mad that for two or three houres to see him, it is the greatest pleasure in the world: he weepeth, he flingeth, he runneth, he justleth, he thrusteth under the places where the people stand to see him, thinking to kill some of them, but the posts and timber is so strong and great that he cannot hurt any body, yet he oftentimes breaketh his teeth in the grates. At length when he is weary, and hath laboured his body that he is all wet with sweat, then he plucketh in his trunke into his mouth, and then he throweth out so much water out of his belly, that he sprinkleth it over the heads of the lookers on, to the uttermost of them, although it be very high: and then when they see him very weary, there goe certaine Officers into the Court with long sharpe canes in their hands, and pricke him that they make him to goe into one of the houses that are made alongst the Court for the same purpose: as there are many which are made long and narrow, that when the Elephant is in, hee cannot turne himselfe to goe backe againe. And it is requisite that these men should bee very wary and swift, for although their canes be long, yet the Elephant would kill them if

An excellent pastime of the Elephants.

These canes are like to them in Spaine which they cal Loco de tore.

they were not swift to save themselves: at length when they have gotten him into one of those houses, they stand over him in a loft, and get ropes under his belly and about his neck, & about his legs, and bind him fast, and so let him stand foure or five dayes, and give him neither meate nor drinke. At the end of these foure or five dayes, they unloose him, and put one of the females unto him, and give them meate and drink, and in eight dayes he is become tame. In my judgement there is not a beast so intellective as are these Elephants, nor of more understanding in all the world: for he will doe all things that his keeper sayth, so that he lacketh nothing but humane speach.

A strange thing that a beast so wilde should in so short time be made tame.

The greatest strength that the King of Pegu hath.

It is reported that the greatest strength that the King of Pegu hath, is in these Elephants, for when they goe to battell, they set on their backes a Castle of wood bound thereto, with bands under their bellies: and in every Castle foure men very commodiously set to fight with Harquebusses, with Bowes and Arrowes, with Darts and Pikes, and other lancing weapons: and they say that the skinne of this Elephant is so hard, that an Harquebusse will not pierce it, unlesse it be in the eye, temples, or some other tender place of his body. And besides this, they are of great strength, and have a very excellent order in their battell, as I have seene at their Feasts which they make in the yeere, in which Feasts the King makes Triumphs, which is a rare thing and worthie memorie, that in so barbarous a People there should bee such goodly orders as they have in their Armies, which be distinct in squares of Elephants, of Horsemen, of Harquebussers and Pikemen, that truly the number of them are infinite: but their armour and weapons are very naught and weake, as well the one as the other: they have very bad Pikes, their Swords are worse made, like long Knives without points, his Harquebusses are most excellent, and alwaies in his warres he hath eighty thousand Harquebusses, and the number of them encreaseth daily. Because the King will have them shoot every day at the Planke, and so by

A goodly order in a barbarous people.

The order of their weapons and number of his men.

continuall exercise they become most excellent shot: also he hath great Ordnance made of very good metall; to conclude, there is not a King on the Earth that hath more power or strength then this King of Pegu, because hee hath twenty and sixe crowned Kings at his command. Hee can make in his Campe a million and an halfe of men of warre in the field against his Enemies. The state of his Kingdome, and maintenance of his Armie, is a thing incredible to consider, and the victuals that should maintayne such a number of people in the warres: but he that knoweth the nature and qualitie of that people, will easily beleeve it. I have seene with mine eyes, that those people and Souldiers have eaten of all sorts of wilde beasts that are on the earth, whether it be very filthie or otherwise all serveth for their mouthes: yea, I have seene them eate Scorpions and Serpents, also they feed of all kinde of herbes and grasse. So that if such a great Armie want not Water and Salt, they will maintayne themselves a long time in a bush with rootes, flowers, and leaves of trees, they carrie Rice with them for their Voyage, and that serveth them in stead of Comfits, it is so dainty unto them.

26. crowned Kings at his command.

1500000. men in one campe.

Eating of Serpents.

This King of Pegu hath not any Armie or power by Sea, but in the Land, for People, Dominions, Gold and Silver, he farre exceeds the power of the great Turke in treasure and strength. This King hath divers Magasons full of treasure, as Gold, and Silver, and every day he encreaseth it more and more, and it is never diminished. Also hee is Lord of the Mines of Rubies, Saphirs, and Spinels. Neere unto his Royall Palace there is an inestimable treasure whereof he maketh no account, for that it standeth in such a place that every one may see it, and the place where this treasure is, is a great Court walled round about with walls of stone, with two gates which stand open every day. And within this place or Court are foure gilded houses covered with Lead, and in every one of these are certaine heathenish Idols of a very great valure. In the first house there is a Statue of the image of a Man of gold very great, and on his head a Crowne of gold beset with most rare

Kings power. [II. x. 1716.]

The riches of the King of Pegu.

Rubies and Saphires, and round about him are foure little children of gold. In the second house there is the Statue of a Man of silver, that is set as it were sitting on heapes of money: whose stature in height, as he sitteth, is so high, that his highnesse exceeds the height of any one roofe of an house; I measured his feet, and found that they were as long as all my body was in height, with a Crowne on his head like to the first. And in the third house there is a Statue of brasse of the same bignesse, with a like Crowne on his head. In the fourth and last house, there is a Statue of a Man as big as the other, which is made of Gansa, which is the metall they make their money of, and this metall is made of Copper and Lead mingled together. This Statue also hath a Crowne on his head like the first: this treasure being of such a value as it is, standeth in an open place that every man at his pleasure may goe and see it: for the keepers thereof never forbid any man the sight thereof. I say as I have said before, that this King every yeere in his feasts triumpheth: and because it is worthie of the noting, I thinke it meet to write thereof, which is as followeth. The King rideth on a triumphant Cart or Wagon all gilded, which is drawne by sixteene goodly Horses: and this Cart is very high with a goodly Canopie over it, behind the Cart goe twenty of his Lords and Nobles, with every one a rope in his hand made fast to the Cart for to hold it upright that it fall not. The King sitteth in the middle of the Cart; and upon the same Cart about the King stand foure of his Nobles most favoured of him, and before this Cart wherein the King is, goeth all his Armie as aforesaid, and in the middle of his Armie goeth all his Nobilitie, round about the Cart, that are in his Dominions, a marvellous thing it is to see so many people, such riches and such good order in a People so barbarous as they be. This King of Pegu hath one principall wife which is kept in a Seralio, hee hath three hundred Concubines, of whom it is reported that he hath ninety children.

The great pompe of the King.

The order of Justice.

This King sitteth every day in person to heare the suits

of his Subjects, but he nor they never speake one to another, but by supplications made in this order. The King sitteth up aloft in a great Hall, on a Tribunall seate, and lower under him sit all his Barons round about, then those that demand audience enter into a great Court before the King, and there set them downe on the ground forty paces distant from the Kings person, and amongst those people there is no difference in matters of audience before the King, but all alike, and there they sit with their supplications in their hands, which are made of long leaves of a tree, these leaves are three quarters of a yard long, and two fingers broad, which are written with a sharpe Iron made for the purpose, and in those leaves are their supplications written, and with their supplications, they have in their hands a present or gift, according to the weightinesse of their matter. Then come the Secretaries downe to reade these supplications, taking them and reading them before the King, and if the King thinke it good to doe to them that favour or justice that they demand, then hee commandeth to take the presents out of their hands: but if he thinke their demand be not just or according to right, he commandeth them away without taking of their gifts or presents.

No difference of persons before the King in controversies or in Justice.

In the Indies there is not any merchandise that is good to bring to Pegu, unlesse it be at some times by chance to bring Opium of Cambaia, and if hee bring money hee shall lose by it. Now the commodities that come from Saint Tome are the onely merchandise for that place, which is the great quantitie of Cloth made there, which they use in Pegu; which Cloth is made of Bombast woven and painted, so that the more that kinde of Cloth is washed, the more lively they shew their colours, which is a rare thing, and there is made such account of this kinde of Cloth which is of so great importance, that a small bale of it will cost a thousand or two thousand duckets. Also from Saint Tome they lade great store of red yarne, of Bombast died with a root which they call Saia, as aforesaid, which colour will never out. With which merchandise

The commodities that are ventured in Pegu.

Note the departure of the ships from Saint Tome to Pegu.

every yeere there goeth a great ship from S. Tome to Pegu, of great importance, and they usually depart from Saint Tome to Pegu the eleventh or twelfth of September, and if shee stay untill the twelfth, it is a great hap if shee returne not without making of her Voyage. Their use was to depart the sixt of September, and then they made sure Voyages, and now because there is a great labour about that kinde of Cloth to bring it to perfection, and that it bee well dried, as also the greedinesse of the Captaine that would make an extraordinary gaine of his fraight, thinking to have the winde alwaies to serve their turne, they stay so long, that at sometimes the winde turneth. For in those parts the winds blowe firmely for certaine times, with the which they goe to Pegu with the wind in poope, and if they arrive not there before the winde change, and get ground to anchor, perforce they must returne backe againe: for that the gales of the winde blowe there for
[II. x. 1717.] three or foure moneths together in one place with great force. But if they get the coast and anchor there, then with great labour they may save their Voyage. Also there goeth another great ship from Bengala every yeere, laden

Commodities brought into Pegu.

with fine cloth of Bombast of all sorts, which arriveth in the Harbour of Pegu, when the ship that commeth from Saint Tome departeth. The Harbour where these two ships arrive is called Cosmin. From Malaca to Martavan, which is a Port in Pegu, there come many small ships, and great, laden with Pepper, Sandolo, Porcellan of China, Camfora, Bruneo, and other merchandise. The ships that come from Mecca enter into the Port of Pegu and Cirion, and those ships bring cloth of Wooll, Scarlets, Velvets,

The Chikinos are pieces of gold worth sterling seven shillings.

Opium, and Chickinos, by the which they lose, and they bring them because they have no other thing that is good for Pegu: but they esteem not the losse of them, for that they make such great gaine of their commodities, that they carrie from thence out of that Kingdome. Also

**Achen.*

the King of Assi * his ships come thither into the same Port laden with Pepper; from the coast of Saint Tome of Bengala out of the Sea of Bara to Pegu are three

hundred miles, and they goe it up the River in foure dayes, with the encreasing water, or with the floud, to a Citie called Cosmin, and there they discharge their ships, whither the Customers of Pegu come to take the note and markes of all the goods of every man, and take the charge of the goods on them, and convey them to Pegu, into the Kings house, wherein they make the Custome of the merchandise. When the Customers have taken the charge of the goods, and put them into Barkes, the Retor of the Citie giveth licence to the Merchants to take barke, and goe up to Pegu with their merchandise; and so three or foure of them take a Barke and goe up to Pegu in companie. God deliver every man that he give not a wrong note, and entrie, or thinke to steale any Custome: for if they doe, for the least trifle that is, he is utterly undone, for the King doeth take it for a most great affront to bee deceived of his Custome; and therefore they make diligent searches, three times at the lading and unlading of the goods, and at the taking of them a land. In Pegu this search they make when they goe out of the ship for Diamonds, Pearles, and fine Cloth which taketh little roome: for because that all the Jewels that come into Pegu, and are not found of that Countrie, pay Custome, but Rubies, Saphyrs and Spinels pay no Custome in nor out: because they are found growing in that Countrie. All Merchants that meane to goe thorow the Indies, must carrie all manner of houshold-stuffe with them which is necessary for a house, because that there is not any lodging, nor Innes, nor Hosts, nor chamber roome in that Countrie, but the first thing a man doth when hee commeth to any Citie is to hyre a house, either by the yeere, or by the moneth, or as hee meanes to stay in those parts.

Great rigour for the stealing of Customes.

Merchants must carrie their provisions, for there are no Innes.

In Pegu their order is to hire their houses for sixe moneths. Now from Cosmin to the Citie of Pegu they goe in sixe houres with the floud, and if it be ebbing water, then they make fast their Boate to the River side, and there tarrie untill the water flowe againe. It is a

very commodious and pleasant Voyage, having on both sides of the Rivers many great Villages, which they call Cities: in the which Hennes, Pigeons, Egges, Milke, Rice, and other things bee very good cheape. It is all plaine, and a goodly Countrie, and in eight dayes you may make your Voyage up to Macceo, distant from Pegu twelve miles, and there they discharge their goods, and lade them in Carts or Waines drawne with Oxen, and the Merchants are carried in a Closet which they call Deling, in the which a man shall be very well accommodated, with Cushions under his head, and covered for the defence of the Sunne and Raine, and there he may sleepe if he have will thereunto: and his foure Falchines carrie him running away, changing two at one time, and two at another. The custome of Pegu and fraight thither, may amount unto twenty or twenty two per cento, and twenty three according as he hath more or lesse stolne from him that day they custome the goods. It is requisite that a man have his eyes watchfull, and to bee carefull, and to have many friends, for when they custome in the great Hall of the King, there come many Gentlemen accompanied with a number of their slaves, and these Gentlemen have no shame that their slaves robbe strangers: whether it be Cloth in shewing of it, or any other thing, they laugh at it. And although the Merchants helpe one another to keepe watch, and looke to their goods, they cannot looke thereto so narrowly but one or other will robbe something, either more or lesse, according as their merchandise is more or lesse: and yet on this day there is a worse thing then this: although you have set so many eyes to looke there for your benefit, that you escape unrobbed of the slaves, a man cannot choose but that hee must be robbed of the Officers of the Custome house. For paying the custome with the same goods oftentimes they take the best that you have, and not by rate of every sort as they ought to doe, by which meanes a man payeth more then his dutie. At length when the goods be dispatched out of the Custom-house in this order, the Merchant causeth them to

Description of the fruitfulnesse of that soyle.

Deling is a small litter carried with men as is aforesaid.

be carried to his house, and may doe with them at his pleasure.

There are in Pegu eight Brokers of the Kings, which are called Tareghe, who are bound to sell all the merchandise which come to Pegu, at the common or the current price: then if the Merchants will sell their goods at that price, they sell them away, and the Brokers have two in the hundred of every sort of merchandise, and they are bound to make good the debts of those goods, because they bee sold by their hands or meanes, and on their words, and oftentimes the Merchant knoweth not to whom he giveth his goods, yet he cannot lose any thing thereby, for that the Broker is bound in any wise to pay him, and if the Merchant sell his goods without the consent of the Broker, yet neverthelesse hee must pay him two per cento, and bee in danger of his money: but this is very seldome seene, because the Wife, Children and Slaves of the debtor are bound to the Creditor, and when his time is expired and paiment not made, the creditor may take the debtor and carrie him home to his house, and shut him up in a Magasin, whereby presently hee hath his money, and not being able to pay the creditor, he may take the Wife, Children, and Slaves of the debtor, and sell them, for so is the Law of that Kingdome. The currant money that is in this Citie, and throughout all this Kingdome is called Gansa or Ganza, which is made of Copper and Lead: It is not the money of the King, but everie man may stampe it that will, because it hath his just partition or value: but they make many of them false, by putting overmuch lead into them, and those will not passe, neither will any take them. With this money Ganza, you may buy Gold or Silver, Rubies and Muske, and other things. For there is no other money currant amongst them. And Gold, Silver and other Merchandize are at one time dearer then another, as all other things bee.

Brokers.

[II. x. 1718.]

A law for Bankrupts.

Every man may stampe what money hee will.

This Ganza goeth by weight of Byze, and this name of Byza goeth for the account of the weight, and commonly a Byza of a Ganza is worth (after our account) halfe a

Ducket, litle more or lesse: and albeit that Gold and Silver is more or lesse in price, yet the Byza never changeth: everie Byza maketh a hundreth Ganza of weight, and so the number of the money is Byza. He that goeth to Pegu to buy Jewels, if hee will doe well, it behooveth him to bee a whole yeere there to doe his businesse. For if so be that he would returne with the Ship he came in, hee cannot doe any thing so conveniently for the brevitie of the time, because that when they custome their goods in Pegu that come from Saint Tome in their ships, it is as it were about Christmas: and when they have customed their goods, then must they sell them for their credits sake for a moneth or two: and then at the beginning of March the ships depart. The Merchants that come from Saint Tome take for the paiment of their goods, Gold and Silver, which is never wanting there. And eight or ten dayes before their departure they are all satisfied: also they may have Rubies in paiment, but they make no account of them: and they that will Winter there for another yeere, it is needfull that they bee advertized, that in the sale of their goods, they specifie in their bargaine, the terme of two or three moneths paiment, and that their paiment shall be in so many Ganza, and neither Gold nor Silver: because that with the Ganza they may buy and sell everie thing with great advantage. And how needfull is it to be advertized, when they will recover their paiments, in what order they shall receive their Ganza? Because he that is not experienced may doe himselfe great wrong in the weight of the Ganza, as also in the falsenesse of them: in the weight hee may bee greatly deceived, because that from place to place it doth rise and fall greatly: and therefore when any will receive money or make paiment, hee must take a publike weigher of money, a day or two before he goe about his businesse, and give him in paiment for his labour two Byzaes a moneth, and for this hee is bound to make good all your money, and to maintaine it for good, for that he receiveth it and seales the bags with his seale: and when he hath received any

How a man may dispose himselfe for the trade in Pegu.

Good instructions.

store, then he causeth it to be brought into the Magason of the Merchant, that is the owner of it.

That money is verie weightie, for fortie Byza is a strong Porters burthen; and also where the Merchant hath any paiment to bee made for those goods which hee buyeth, the Common weigher of money that receiveth his money must make the paiment thereof. So that by this meanes, the Merchant with the charges of two Byzes a moneth, receiveth and payeth out his money without losse or trouble. The Mercandizes that goe out of Pegu, are Gold, Silver, Rubies, Saphires, Spinelles, great store of Benjamin, long Pepper, Lead, Lacca, Rice, Wine, some Sugar, yet there might be great store of Sugar made in the Countrey, for that they have abundance of Canes, but they give them to Eliphants to eate, and the people consume great store of them for food, and many more doe they consume in vaine things, as these following. In that Kingdome they spend many of these Sugar-canes in making of Houses and Tents which they call Varely for their Idols, which they call Pagodes, whereof there are great abundance, great and small, and these houses are made in forme of little Hils, like to Sugar-loaves or to Bels, and some of these houses are as high as a reasonable Steeple, at the foot they are verie large, some of them be in circuit a quarter of a mile. The said houses within are full of earth, and walled round about with Brickes and dirt in stead of lime, and without forme, from the top to the foot they make a covering for them with Sugar-canes, and plaister it with lime all over, for otherwise they would bee spoyled, by the great abundance of Raine that falleth in those Countries. Also they consume about these Varely or Idol-houses great store of leafe-gold, for that they overlay all the tops of the houses with Gold, and some of them are covered with gold from the top to the foot: in covering whereof there is great store of Gold spent, for that every ten yeeres they new overlay them with gold, from the top to the foot, so that with this vanitie they spend great abundance of Gold. For every ten yeeres the

The Marchandizes that goe out of Pegu.

Idol-houses covered with Gold.

raine doth consume the gold from these houses. And by this meanes they make gold dearer in Pegu then it would
[II. x. 1719.] bee, if they consumed not so much in this vanitie. Also it is a thing to bee noted in the buying of Jewels in Pegu, that he that hath no knowledge shall have as good Jewels, and as good cheape, as hee that hath beene practised there a long time, which is a good order, and it is in this wise. There are in Pegu foure men of good reputation, which are called Tareghe, or Brokers of Jewels. These foure men have all the Jewels or Rubies in their hands, and the Merchant that will buy commeth to one of these Tareghe and telleth him, that hee hath so much money to imploy in Rubies. For through the hands of these foure men passe all the Rubies: for they have such quantitie, that they know not what to doe with them, but sell them at most vile and base prices. When the Merchant hath broken his mind to one of these Brokers or Tareghe, they carrie him home to one of their shops, although hee hath no knowledge in Jewels: and when the Jewellers perceive that hee will employ a good round summe, they will make a bargaine, and if not, they let him alone. The use generally of this Citie is this; that when any Merchant hath bought any great quantitie of Rubies, and hath agreed for them, hee carrieth them home to his house, let them bee of what value they will, he shall have space to looke on them and peruse them two or three dayes: and if hee hath no knowledge in them, he shall alwayes have many Merchants in that Citie that have very good knowledge in Jewels; with whom hee may alwayes conferre and take counsell, and may shew them unto whom he will; and if he finde that he hath not employed his money well, he may returne his Jewels backe to them whom he had them of, without any losse at all. Which thing is such a shame to the Tareghe to have his Jewels returne, that he had rather beare a blow on the face then that it should bee thought that he sold them so deare to have them returned. For these men have alwayes great care that they affoord good penniworths, especially to those

Rubies exceeding cheape in Pegu.

that have no knowledge. This they doe, because they would not lose their credite: and when those Merchants that have knowledge in Jewels buy any, if they buy them deare, it is their owne faults and not the Brokers: yet it is good to have knowledge in Jewels, by reason that it may somewhat ease the price. There is also a very good order which they have in buying of Jewels, which is this; There are many Merchants that stand by at the making of the bargaine, and because they shall not understand how the Jewels bee sold, the Broker and the Merchants have their hands under a cloth, and by touching of fingers & nipping the joynts they know what is done, what is bidden, and what is asked. So that the standers by know not what is demanded for them, although it be for a thousand or ten thousand Duckets. For every joynt and every finger hath his signification. For if the Merchants that stand by should understand the bargaine, it would breed great controversie amongst them. And at my being in Pegu in the moneth of August, in Anno 1569. having gotten well by my endevour, I was desirous to see mine owne Countrey, and I thought it good to goe by the way of Saint Tome, but then I should tarie untill March.

An honest care of Heathen people.

Bargaines made with the nipping of fingers under a cloth.

In which journey I was counsailed, yea, and fully resolved to goe by the way of Bengala, with a Ship there ready to depart for that voyage. And then wee departed from Pegu to Chatigan a great Harbour or Port, from whence there goe small ships to Cochin, before the Fleet depart for Portugall, in which ships I was fully determined to goe to Lisbon, and so to Venice. When I had thus resolved my selfe, I went a boord of the ship of Bengala, at which time it was the yeere of Touffon: concerning which Touffon you are to understand, that in the East Indies oftentimes, there are not stormes as in other Countries; but every ten or twelve yeeres there are such tempests and stormes, that it is a thing incredible, but to those that have seene it, neither doe they know certainly what yeere they will come.

This Touffon or Tuffon, is an extraordinary storme at Sea.

Unfortunate are they that are at Sea in that yeere and

A.D. 1569.

The Touffon commeth but every 10. or 12. yeeres.

time of the Touffon, because few there are that escape that danger. In this yeere it was our chance to bee at Sea with the like storme, but it happened well unto us, for that our ship was newly over-plancked, and had not any thing in her save victuall and balasts, Silver and Gold, which from Pegu they carrie to Bengala, and no other kind of Merchandize. This Touffon or cruel storme endured three dayes and three nights: in which time it carried away our sayles, yards, and rudder; and because the ship laboured in the Sea, wee cut our Mast over-boord: which when we had done, shee laboured a great deale more then before, in such wise, that she was almost full with water that came over the highest part of her and so went downe: and for the space of three dayes and three nights, sixtie men did nothing but hale water out of her in this wise, twentie men in one place, and twentie men in another place, and twentie in a third place: and for all this storme, the ship was so good, that she tooke not one jot of water below through her sides, but all ranne downe through the hatches, so that those sixtie men did nothing but cast the Sea into the Sea. And thus driving too and fro as the wind and Sea would, wee were in a darke night about foure of the clocke cast on a shold: yet when it was day, we could neither see Land on one side nor other, and knew not where we were. And as it pleased the Divine power, there came a great wave of the Sea, which drave us beyond the shold. And when wee felt the ship afloat, we rose up as men revived, because the Sea was calme and smooth water, and then sounding we found twelve fathom water, and within a while after wee had but sixe fathom, and then presently wee came to anker with a small anker that was left us at the sterne, for all our other were lost in the storme: and by and by the ship strooke a ground, and then wee did prop her that shee should not overthrow.

A manifest token of the Ebbing and flowing in those Countries.

[II. x. 1720.]

When it was day the ship was all drie, and wee found her a good mile from the Sea on drie land. This Touffon being ended, wee discovered an Iland not farre from us, and we went from the ship on the sands to see what Iland

This Iland is called Sondiva.

it was: and wee found it a place inhabited, and, to my judgement the fertilest Iland in all the world, the which is devided into two parts by a channell which passeth betweene it, and with great trouble wee brought our ship into the same channell, which parteth the Iland at flowing water, and there we determined to stay fortie dayes to refresh us. And when the people of the Iland saw the ship, and that we were comming a land: presently they made a place of Bazar or Market, with Shops right over against the ship with all manner of provision of victuals to eate, which they brought downe in great abundance, and sold it so good cheape, that wee were amazed at the cheapnesse thereof. I bought many salted Kine there, for the provision of the ship, for halfe a Larine a piece, which Larine may be twelve shillings sixe pence, being very good and fatte; and foure wilde Hogges ready dressed for a Larine; great fat Hennes for a Bizze a piece, which is at the most a Penie: and the people told us that we were deceived the halfe of our money, because we bought things so deare. Also a sacke of fine Rice for a thing of nothing, and consequently all other things for humaine sustenance were there in such abundance, that it is a thing incredible but to them that have seene it. This Iland is called Sondiva belonging to the Kingdome of Bengala, distant one hundred and twentie miles from Chatigan, to which place we were bound. The people are Moores, and the King a very good man of a Moore King, for if he had bin a Tyrant as others bee, he might have robbed us of all, because the Portugall Captaine of Chatigan was in armes against the Retor of that place, and every day there were some slaine, at which newes wee rested there with no small feare, keeping good watch and ward aboord every night as the use is, but the Governour of the Towne did comfort us, and bad us that we should feare nothing, but that we should repose our selves securely without any danger, although the Portugals of Chatigan had slaine the Governour of that Citie, and said that we were not culpable in that fact; and moreover he did us every day

Sondiva is the fruitfullest Countrey in all the world.

what pleasure he could, which was a thing contrarie to our expectations considering that they and the people of Chatigan were both subjects to one King.

Chatigan is a port in Bengala whither the Portugals goe with their ships.

Wee departed from Sondiva, and came to Chatigan the great Port of Bengala, at the same time when the Portugals had made peace and taken a truce with the Governours of the Towne, with this condition that the chiefe Captaine of the Portugals with his ship should depart without any lading: for there were then at that time eighteen ships of Portugals great and small. This Captaine being a Gentleman and of good courage, was notwithstanding contented to depart to his greatest hinderance, rather then he would seeke to hinder so many of his friends as were there, as also because the time of the yeere was spent to goe to the Indies. The night before hee departed, every ship that had any lading therein, put it aboord of the Captaine to helpe to ease his charge and to recompence his courtesies.

The King of Rachim or Aracam, neighbour to Bengala.

In this time there came a messenger from the King of Rachim to this Portugall Captaine, who said in the behalfe of his King, that hee had heard of the courage and valour of him, desiring him gently that hee would vouchsafe to come with the ship into his Port, and comming thither he should be very well intreated. This Portugall went thither and was very well satisfied of this King.

This King of Rachim hath his seate in the middle coast betweene Bengala and Pegu, and the greatest enemie he hath is the King of Pegu: which King of Pegu deviseth night and day how to make this King of Rachim his subject, but by no meanes hee is able to doe it: because the King of Pegu hath no power or armie by Sea. And this King of *Rachim may arme two hundreth Gallies or Fusts by Sea, and by land hee hath certaine Sluces with the which when the King of Pegu pretendeth any harme towards him, hee may at his pleasure drowne a great part of the Countrey. So that by this meanes hee cutteth off the way whereby the King of Pegu should come with his power to hurt him.

Or, Aracam.

He made another voyage to Pegu here omitted.

Now to returne to my voyage, when I came to Ormus,

I found there Master Francis Berettin of Venice, and we fraighted a Barke together to goe for Basora for seventie Duckets, and with us there went other Merchants, which did ease our fraight and very commodiously wee came to Basora, and there we stayed fortie daies for providing a Carovan of Barkes to goe to Babilon, because they use not to goe two or three Barkes at once, but five and twentie or thirtie, because in the night they cannot goe, but must make them fast to the bankes of the River, and then wee must make a very good and strong guard, and bee well provided of armour, for respect and safegard of our goods, because the number of Theeves is great that come to spoile and rob the Merchants.

An order how to provide to goe over the Desert from Babilon to Alepo.

And when we depart for Babilon wee goe a little with our sayle, and the voyage is eight and thirtie or fortie dayes long, but we were fiftie daies on it. When we came to Babilon we stayed there foure moneths, untill the Carovan was readie to goe over the Wildernesse or Desert for Alepo; in this Citie we were sixe Merchants that accompanied together, five Venetians and a Portugall; whose names were as followeth, Messer Florinasa with one of his kinsmen, Messer Andrea de Polo, the Portugall, and Master Francis Berettin and I, and so we furnished our selves with victuals and Beanes for our horses for fortie dayes; and wee bought Horses and Mules, for that they be very good cheape there. I my selfe bought a Horse there for eleven Akens, and sold him after in Alepo for thirtie Duckets. Also we bought a Tent which did us very great pleasure: we had also amongst us two and thirtie Camels laden with Merchandise: for the which wee paid two Duckets for every Camels lading, and for every ten Camels they made eleven, for so is their use and custome. We take also with us three men to serve us in the voyage, which are used to goe in those voyages for five Duckets a man, and are bound to serve us to Alepo: so that we passed very well without any trouble: when the Camels cryed out to rest, our Pavilion was the first that was erected. The Carovan maketh but small journies [II. x. 1721.]

about twentie miles a day, and they set forwards everie morning before day two houres, and about two in the afternoone they sit downe. We had great good hap in our voyage, for that it rained: for which cause we never wanted water, but every day found good water, so that wee could not take any hurt for want of water. Yet we carried a Camell laden alwaies with water for every good respect that might chance in the Desert, so that we had no want neither of one thing nor other that was to be had in the Countrey. For we came very well furnished of everie thing, and everie day we eate fresh Mutton, because there came many Shepheards with us with their flocks, who kept those sheepe that wee bought in Babilon, and everie Merchant marked his sheepe with his owne marke, and we gave the shepheards a Medin, which is two pence of our money, for the keeping and feeding our sheepe on the way, and for killing of them. And beside the Medin they have the Heads, the Skinnes, and the intrals of everie sheepe they kill. Wee sixe bought twentie sheepe, and when we came to Alepo we had seven alive of them. And in the Carovan they use this order, that the Merchants doe lend flesh one to another, because they will not carrie raw flesh with them, but pleasure one another by lending one one day, and another another day.

36. Daies journey over the Wildernesse.

From Babilon to Alepo is fortie daies journey, of the which they make sixe and thirtie daies over the Wildernesse, in which sixe and thirtie dayes they neither see House, Trees nor people that inhabite it, but onely a Plaine, and no signe of any way in the world. The Pilots goe before, and the Carovan followeth after. And when they sit downe, all the Carovan unladeth and sitteth downe, for they know the stations where the wells are. I say, in sixe and thirtie dayes we passe over the Wildernesse. For when we depart from Babilon two dayes wee passe by Villages inhabited untill we have passed the River Euphrates. And then within two dayes of Alepo wee have villages inhabited. In this Carovan there goeth alway a Captaine that doth Justice unto all men: and

An order how to provide for the going to Jerusalem.

every night they keepe watch about the Carovan, and comming to Alepo we went to Tripoli, whereas Master Florin, and Master Andrea Polo, and I, with a Frier, went and hired a Barke to goe with us to Jerusalem. Departing from Tripolie, wee arrived at Jaffa: from which place in a day and a halfe we went to Jerusalem, and wee gave order to our Barke to tarie for us untill our returne. Wee stayed in Jerusalem fourteene dayes, to visit those holy places: from whence we returned to Jaffa, and from Jaffa to Tripolie, and there we shipped our selves in a ship of Venice called the Bagazzana: And by the helpe of the Divine power, we arrived safely in Venice the fifth of November 1581. I will not bee unmindfull to put them in remembrance, that have a desire to goe into those parts, how they shall keepe their goods, and give them to their heires at the time of their death, and how this may be done very securely. In all the Cities that the Portugals have in the Indies, there is a House called the schoole of Sancta misericordia comissaria: the Governours whereof, if you give them for their paines, will take a copie of your Will and Testament, which you must alwayes carrie about you; and chieflie when you goe into the Indies. In the Countrey of the Moores and Gentiles, in those voyages alwaies there goeth a Captaine to administer Justice to all Christians of the Portugals. Also this Captaine hath authoritie to recover the goods of those Merchants that by chance die in those voyages, and they that have not made their Wills and registred them in the aforesaid Schooles, the Captaines will consume their goods in such wise, that little or nothing will be left for their heires and friends. Also there goeth in these same voyages some Merchants that are Commissaries of the Schoole of Sancta misericordia, that if any Merchant die and have his Will made, and hath given order that the Schoole of Misericordia shall have his goods and sell them, then they send the money by exchange to the Schoole of Misericordia in Lisbon, with that copie of his Testament, then from Lisbon they give intelligence thereof, into what part of

The Author returneth to Venice, 1581.

A very good order that they have in those Countries for the recovering of the goods of the dead.

Christendome so ever it be, and the heires of such a one comming thither, with testimoniall that they bee heires, they shall receive there the value of his goods: in such wise that they shall not lose any thing. But they that die in the Kingdome of Pegu lose the third part of their goods by ancient custome of the Countrey, that if any Christian dieth in the Kingdome of Pegu, the King and his Officers rest heires of a third of his goods, and there hath never beene any deceit or fraud used in this matter. I have knowne many rich men that have dwelled in Pegu, and in their age they have desired to goe into their owne Countrey to die there, and have departed with all their goods and substance without let or trouble.

Order of Apparell in Pegu.

In Pegu the fashion of their apparell is all one, as well the Nobleman, as the simple: the onely difference is in the finenesse of the Cloth, which is cloth of Bombast one finer then another, and they weare their apparell in this wise: First, a white Bombast cloth which serveth for a shirt, then they gird another painted Bombast cloth, of fourteene braces, which they bind up betwixt their legs, and on their heads they weare a small Tocke of three braces, made in guise of a Myter, and some goe without Tockes, and carrie (as it were) a Hive on the heads, which doeth not passe the lower part of his eare, when it is lifted up: they goe all bare-footed, but the Noblemen never goe on foot, but are carried by men in a seate with great reputation, with a Hat made of the leaves of a tree to keepe him from the Raine and Sunne, or otherwise they ride on horsebacke with their feet bare in the stirrops.

[II. x. 1722.]

The order of the womens apparell in Pegu.

All sorts of women whatsoever they be, weare a smocke downe to the girdle, and from the girdle downewards to the foot they weare a cloth of three braces, open before, so straight that they cannot goe, but they must shew their secret as it were aloft, and in their going they faigne to hide it with their hand, but they cannot by reason of the straightnesse of their cloth. They say that this use was invented by a Queene to be an occasion that the sight thereof might remove from men the vices against nature,

which they are greatly given unto: which sight should cause them to regard women the more. Also the women goe bare-footed, their armes laden with hoopes of Gold and Jewels: And their fingers full of precious Rings, with their haire rolled up about their heads. Many of them weare a cloth about their shoulders in stead of a Cloake.

Chap. V.

Gasparo Balbi his Voyage to Pegu, and observations there, gathered out of his owne Italian Relation.

ANno 1579. on the thirteenth of December Gasparo Balbi a Jeweller of Venice travelled with the Caravan from Aleppo towards Bagdet and the East Indies: the first day came to Bebbe, the second to Saguir, the third to Bir, or Albir on the banke of Euphrates on the left hand, and there embarked their goods for Felugia. They stayed till the eleventh of Januarie in cold and snowe to expect five other Barkes. These Barkes of Albir are double keeled or botomed to prevent harmes. On the twelfth they came to Tellevivi much afflicted with winde, snowe and cold. Thence to Matao Lantache on the right hand: and so on to Calatelnegiur a dishabited Castle, to Zoxeniasir, to Miserafi, to Blis (many dangerous shelves and trunkes of trees are in that dayes way) to Meliolzura, to Chalagiabar, to Elaman, to Suriech, to Raccha, to Elamora, to Aman, to Avagia Abulena, to Casabi, to Celibi, the ruinous Castle Zelebe, and the same day halfe an houre together under mountainous beetlebrowed overlookers threatning to fall on them, many stones whereof lying falne in the water made it more dreadfull (the Mountaine is called Eltoreftrovil) and the next day came to two Falls or Precipices caused by the stones carried thither from that overhanging Hills ruines, so heightning the water, that the Fall was ten cubits, every one there making his prayer for a good

Townes on the bankes of Frat.

Overhanging Hills.

Falls.

Dersu or Elder a faire Citie.

Voyage. At night they came to Elder on the right hand of the River, anciently called Port of the Chaine, in which was a Turkish Saniak and Cadi, goodly men and fairer women then in the rest of those parts. Thence to

Cabar a River of Red water.

Muachesir, to Elpisara, the River Cabur falling into Euphrates (comming from Merdin) of reddish colour, to Rahabi, to Zoxosuldan, to Siara, to Gorur, and then under a Mountaine hollowed by the course of the water, called Carteron, minacing a downfall upon us, made the more fearefull by a threefold fissure and manifold ruines of stones; which passed in a quarter of an houre, they came to Sora a Castle neere to a great ruined Citie dishabited on the left hand seeming to them greater then Cairo; the Mariners affirmed that they had heard their Progenitors tell, that there had beene in it three hundred sixty and

Elersi perhaps Edessa.

sixe Gates; it is called Elersi, and rowing downe the streame with foure Oares from morning to noone, we hardly passed beyond one side thereof. Thence to Anga another ruined Citie, with many Mills, whereby it appeareth that Euphrates hath now a larger chanell then in those times. Next was Chaime, and neere it an Engine to throwe water into a chanell to water the fields; to Sema, to Carpilchelbi, to Fochelcurmi, to Edir, to Rechtalmel, to Zafara, beyond which are straight passages, and a Sepulchre which they held in veneration, and each Mariner threw in a Bisket superstitiously to prevent Shipwracke: to Elcuxi, to Elmesetana, to Castle Anna, neere to which in Diana, Aborise an Arabian Lord liveth; to the Ile Anatelbes; after dangerous passages to Beggian another Ile full of Date trees, to Cabin, to Sberie, to Zovia, to Giera, Germa, Benexi, Duletgidit, then to two Ilands namelesse being newly made by the River, to Zibida, Urasa, Fuochelbera, Abusabur, Aditi (in which an Arabike Saniak keepeth) to Zezirnalus, to Giuba, (residence of a Saniak) to Nausa, to Eit, neere to which is

Fountaine of Pitch.

a boiling Fountaine of Pitch, wherewith the Inhabitants build their houses, daubing it on boughes cut from trees, so that they may seeme rather of Pitch then Wood, every

one taking what him pleaseth freely; and if the over-flowing Euphrates should not carrie away the Pitch throwne into the field where it ariseth, they say there would be hills raised by it. Against the forcible streame of the River is no rowing, or so difficult that a Boat in Bir costing five and twenty Duckets in Eit or Felugia is not worth above five. Following their Voyage they came to Caraguol, the Inhabitants whereof speake Arabike, Turkish and Persian. To water their fields they use abundance of skin-bottles (fastned to a chaine with cords) drawne up by Oxen in a Mill (as in the Water-house at London) which empty themselves into water-passages. These mens Religion is reputed a Gallimaufrey or Heresie. On the one and twentieth of Februarie they arrived at Felugia. On the foure and twentieth at Sunne-rising they passed a Bridge over a Streame which runneth when the water is high from Euphrates to Tigris, and came at noone to the ruines of a Citie called Sendia, and then halfe an houre after to the beginnings of old Babylon, and going along by the same, at night came to Nareisa, midway from Felugia to Bagdet, a place perilous for Robbers and Lions. Before Sun-rising next day we travelled againe alongst those ruines leaving them on the left hand, seeing pieces of great walls ruined, and one piece of the great Tower of Babylon, till comming to Mascadon they saw the Towers of Bagdet or new Babylon. From Felugia thither the soyle seemes good, yet neither is there Tree or greene Grasse, House or Castle: but Mushromes so good that the Moores eate them raw. They were nine and forty dayes from Bir to Bagdet by reason of the Winter.

[II. x. 1723.] *Hard rowing up the Frat.*

Old Babylon.

The thirteenth of March, 1580. they departed from Bagdet towards Balsara, embarked in the Tigris, a River seeming like Nilus, not so endangered with shelves and bodies of trees as Euphrates. At Elmaca the River is divided into two, one running after into Euphrates, the other to Balsara. The Inhabitants on the right hand are Arabs, on the left Gurgi. On the eighteenth they came to Cher. There are many Lions, and Arab Theeves.

Tigris.

There are also many keepers of Oxen, Sheepe and Goats. Thence to Encaserami, where each Mariner cast in a Bisket for devotion to a holy man there buried. Hitherto both in Euphrates and Tigris they had good aire; but *Ill sent.* there they began to have an ill sent of the River, very noisome, and they were in the night endangered with a *Whirlepoole.* kinde of whirlepoole, and were faine to call to their consorts which towed them out. The next day they came to Casale, a Saniaks residence, where the Persian River Maroan disembogueth. Heere the Tide was first encountred out of the Persian Gulfe. A little beyond at Calaetel they fasten their Barkes when the Tide ariseth, which otherwise could force them backe. The Champaines are well inhabited. They entred Corno, and a little beyond encountred a piece of Euphrates joyning with Tigris, where abide many Souldiers with a Saniak to prevent theeves, which by hundreds in a companie use to robbe. Here the River (which in some places had beene like Brent) was as large as Nilus, and well inhabited. At *Hot and deadly wind.* certaine times it is here so hote that many die thereof: and in this Voyage foure persons wearied with heate and travell sate downe to refresh themselves a while, and were overcome by a hote winde which strangled them all foure. The one and twentieth they arrived at Balsara.

The Authors Voyage from Balsara to Ormus, Diu, Goa, Cochin, Cananor, Seilan, Negapatan, I omit, and will first welcome him to Saint Thome.

On the nine and twentieth of May, 1582. in the name of Christ wee set sayle, directing our Prow towards the North to avoide certaine shelves which are very perilous; we saw many Fishers, which tooke great store of fish, which they eate with Rice. All that night we sayled with a South winde Northerly. About three of the clocke the *Seven Pagods.* next morning we came to a place which is called the Seven Pagods, upon which are eight pleasant hillockes not very high, which are seven leagues from Saint Thomas, right over against it, where wee arrived about noone the thirtieth of May, saluting it with three Peeces of Ordnance. The

Citie of Saint Thomas is so called of the Reliques of that Saint, which are kept here with great veneration; it is scituated in 13. degrees and a third part. The Front is towards the West, very strong by reason of the Blockehouses, which are upon the Port, along towards the Sea, this Port is so low that Elephants cannot enter in at it, for the Horses enter with not a little trouble. There are three Churches: one very faire, of Saint Thomas, which is well served with Priests, the chiefe of them is a Vicar (for so they call him) who was sent thither by the Archbishop of Goa. There is another of Saint Francis, very wel served with Capuchins: and another of Saint John the Baptist, where the Fathers of Saint Paul of the Companie of Jesus, are in continuall prayer; to build this they had not so many transomes as were sufficient, when miraculously a great piece of timber was cast up by the Sea, which seemed to be made by the line and measure of that Church. I was here when this piece of timber was cast up; for one day going to Masse to the Church of our Lady, I saw great concourse of people running to the Sea-side, and I went also to see what was the matter, and saw this piece of timber cast upon the shoare. Then the Church of Saint John Baptist was finished, but because they wanted transomes to make the roofe they covered it with straw. This was held for a great miracle, that so great a piece of timber should bee cast up by the Sea, the point lay towards the Quire of the Church. Moreover, when they sawed this piece of wood, they perceived in the outside of it, as also within it a stinke of * Oase, so that they could not come neere * it: whereupon they judged, that it was caused by the abundance of water, wherewith it was involved in the Sea, and that it came from some farre Countrie. But after a while they set it on end; and now it is so hard, that the Portugals may make use of it. The foresaid Fathers of Saint Paul have another Church in the Citie, dedicated to Our Lady, where they baptise the Gentiles, and exhort and instruct them in matters of Faith. There is another Church called Our

Saint Thomas.

Jesuits miracle not above but without reason in a casuall accident.

**Marinaccio.*
**Dan. 3. The smell of fire was not on the persons miraculously delivered: but stinking stuffe becomes the Foole-miracle-monger.*

Lady of Light, which is served by Saint Thomas his Priests; but it is three miles out of the Towne. There is also another called Our Lady of the Mount, and another of the Crosse, here is also the Church of Mercy; out of the Towne there is one of Saint Lazarus, and many others well served. Saint Thomas is as faire a Citie as I saw any in that Countrie, and the houses joyne one to the other, so to be able to succour one another. Without the Citie of Saint Thomas is another Citie environed with walls, made of earth, and inhabited with Gentiles Souldiers, whose Chieftaine is called Adicario, who hath power to execute justice. They observe the custome to burne their Dead in this Citie, as at Negapaton; but neere to this is a Citie called La Casta de gli Orefici, Goldsmiths rowe; they have a custome when the Husband is dead, to make a pit in the earth, and there to place the dead corps crosse-legged; and on the other side set his living Wife in the same manner, and their kindred cast earth upon her, pressing her downe, that shee may die also; and when they wive, they marrie with their Comperes, as a Carpenter takes the daughter of a Carpenter, and so of others. The foresaid Inhabitants worship sometimes the figure of a Kow, and otherwhiles of a Serpent called Bittia di Cappella, whose biting is deadly, and it hath one part of the flesh from the middle inverted towards the head.

Burning the dead.

Wife buried alive.

Brutish deities.

Devotions stinking.

The Bramins are wont to burne Kowes excrements, and with the ashes for devotion meeting with the Gentiles to dawbe their forehead and nose; who so painted wash not that day for devotion of the Kow. The men which are devoted to the Pagod or Statue, after they have lived a whole yeere after their will in carnall pleasures, are wont to take a Bowe and an Arrowe, and shoot their owne flesh aloft in the aire, which they slash off in morsels, and when they can continue no longer in this manner, they cut their owne throat, thus sacrificing their body to the Pagod. There are some also which are called Amocchi, who are a kinde of people called Chiavi, and are not of those Gentiles of Saint Thomas, but of the Coast of Chiava, who being

weary of living, set themselves in the way with a weapon in their hands, which they call a Crise, and kill as many as they meete with, till some body killeth them; and this they doe for the least anger they conceive, as desperate men. *Desperate.* These Gentiles are very different in their adoration, for some worship the image of a Man, some of a Kow, others of Serpents; others the Sunne, or the Moone, some a Tree or the Water, and other things. *Diversified.* They are accustomed to celebrate many Feasts; but in the moneth of Septemb. I saw one: the people planted a tree in the ground like the Mast of a ship, with the Main-yard acrosse, upon which Main-yard were two hooks fastned: and there are many which desire to free themselves from some trouble or misery, who make a vow to the Pagod, to hooke or ganch themselves; and for this there are some deputed that stand there, who seeing any that will ganch themselves for devotion, they first make an offering, and then they loosen a cord and let downe the hookes, and with them they fasten the shoulders of him that will hooke himselfe, and then they hoise him up aloft, making him turne his face to the Pagod, and salute it three times with his hands in suppliant wise before his breast, and make him play with a weapon, which hee carrieth in his hands while he is in drawing up: and after a while they let him downe, and colour the tree with his bloud, saying they doe it in reverence to the Pagod; and then they let him downe, and put a rope thorow the holes which the hookes made, and fastning that cord to the Pagod, they draw him by little and little to the Statue by that cord; then the women of the Pagod conduct him to the Statue to reverence it, and after this they take care to heale him if they can. And this they doe by a vow or promise to the Pagod to obtaine any thing, or in sicknesse to recover health. They have another Feast by night which dureth eight nights in a long street of the Citie full of lights on both sides, and three or foure persons take one another by the hands, who have on their armes certaine baskets full of viands made of Rice and Milke, *All devillish.*

and then they runne and cast that meate behind them, which they say the Devill eats who runnes behind them, and while they are in this motion they never looke behind them; for they say, if they doe, they shall suddenly die: and this is sufficient for the mad customes of this Countrie.

On the thirteenth of September, 1583. in the name of Jesus Christ, after wee had laded our merchandise, and payd our Customes, we went a shipboord; And having sailed untill the three and twentieth of this moneth, we found our selves neere to Maccareo, it is very strange which is reported of the ebbings and flowings of the water, and certainly he which hath not seene them will scarcely beleeve them; Certaine Pilots goe from Martovan, as swift as an Arrow in the encreasing of the water, as long as the Floud lasteth, and the Tide being at the height, they turne out of the chanell, and there ride; when the water is fallen on drie land; and the bore or tide comes as some great tree: and in such a time they oppose the Prow against it, and so expect the furie of the water, which resembleth the noise of a great Earthquake: so that maugre their strength and skill the Barke is washed from head to stearne, and with that violence is carried swiftly into the chanell. After that, the winde blew from the South-west, and wee sailed to the North-west, till the morning, when we found our selves at Bara, right over Negrais (they call so in their language the Haven which goeth into Pegu) where wee discovered on the left side of the River a Pagod or Varella all gilded over, which is seene afarre off by the vessels that come from the Maine, and especially when the Sunne shines, which makes it glister round about as farre as it is seene. And because the raine washeth it often and consumeth the gold, the men of that place often regild it, that the ships by the splendor thereof may have this benefit, to know the Haven: and they doe it for devotion and reverence to the place. Wee then all rejoyced at that time, and made merrie; because we considered that if we had arrived there foure or five dayes later we could not have entred the Haven by reason of the

Macareo is a strong race of a Tide in those parts. See supr. in Fred.

Huge Tides.

Negrais.

[II. x. 1725.]

continual winds which blowe there with great furie. Then casting anchor, to expect the floud, so to shunne some Rockes which are under the water: we saw a place very curiously adorned with Bowers and a Church (where the Talipois reside, which are there as the Friers with us) *Talipois.* where the people of this Countrie assemble to pray. It is reported that in this place there are abundance of Tigres *Tigres.* which devoure the men and beasts of the Countrie. On the foure and twentieth of September, there came a little Barke neere us called a Salangara, whereby the Captaine of our ship sent a Portugall with a present to the King, to give him notice of our arrivall, and the evening following wee drew neere to the Iland of Flies, so called of the *Iland of Flies.* multitudes of them there caused from the abundance of fish there salted, wherewith also we furnished our ship. In the meane time the ship went to Cosmi, to the Lord *Cosmi.* of the Countrie, who sent twenty Boats with eight Oares a piece, and a royall Almadie, which is a certaine long Barke, rowed with many Oares, and it beganne to put forth, and two dayes after the Lord of Cosmi came together with the ship, who presented our Moorish Captaine with great faire Hennes, of a very good taste, and many Oranges, which growe in great quantitie in the Countrie. The said Lord was rowed in a Barke made very fantastically, it was of the length of a Foist; but so narrow that in the middle it seemed not to be above one pace over, at the head and stearne it was as narrow as our Gondolos; but it was very high, and there were more then an hundred Rowers, which rowe at the side with an hundred Oares like stickes, and they did observe in their rowing to draw the water towards them all together by reason of foure Trumpeters, which sound when they should rowe, and sit in the middle of the Barke; the Signior was in a high Cabbin made in the middle of the Boat covered after the manner of the middle part of a Gondolo, but greater, with a Port before to shut, and open as he pleaseth.

Now the fift of October we came to Cosmi, whose

Territories on both sides are woody, and frequented with Parrots, Tigres, wilde Boares, Apes, and such like creatures. Cosmi is seated in 16. degrees and a third part, and hath the houses made of great Indian canes, and covered with straw, fronted towards the North-east, scituate in a very fine place, but subject to the ravening of Tigres, which often enter into the Towne, and catch men and beasts, and devoure them; but this they doe in the night, for they abide in the Woods all day.

Dangerous Tigres.

Wee departed from Cosmi the sixe and twentieth of October, with a little Paro, which is to say, a voyage Barke, having committed our merchandise to the Guardian of the great Paro, and sayling down the River, at even we arrived at a Village on the left hand of the River called Pain Perlon; and about three of the clocke the next morning at Marma Mala, and about the evening before a great Citie on the left hand of the River called Jaccubel; and an houre after at another on the right side called Tegiatden. The morning following we came to a place called Balatin, where they make Pots and Jarres of excellent fine earth, and a little after we saw Dian a fertile Countrie, plentifull in timber both for Houses, Ships, and Barkes, where they have certaine vessels like Galeasses, which have on both sides from head to sterne Cabbins with divers merchandises, and in the middle in stead of the Mast there is a house like ours, so that within them they traffique for store of Muske, Benjamin, and divers Jewels. On the nine and twentieth day we saw the Land of Bedogiamana, Lagapala, and Purdabui, and the evening wee came to a great Countrie called Gungiebui, where wee tarried with great feare of being assaulted by theeves, who under the shew of friendship betray dispersed passingers; and in like manner we avoyded the danger of the multitude of Tigres, which in these parts assaile men, and destroy as many as they can get. For this cause we strengthned our selves in the middle of the River; yet they report, that the fiercenesse of this creature is such that he will prey in the water. The day following wee

Pain Perlon.
MarmaMala.
Jaccubel.
Dian.
Gungiebui.

went in a narrow River like our Brent by Padua, which is shadowed with Palme trees that growe in great abundance in both sides of the River; there is the great Citie of Coilan, which is a league long on each side, which being a perfect square make twelve of our miles. After that, we came by another Citie called Tuvaguedan, where are many Pagods and Statues; and at evening we arrived at Leungon a very faire Citie, seated in a pleasant Territorie, replenished with Palme trees: parting from thence after wee had seene many buildings on both sides of the River, about morning we came to a great populous Citie called Silvansedi, and at evening before another called Moggio, where were infinite store of great and small vessels, all covered from head to sterne with straw, within which are the families of one house, so that they serve for convenient habitations, they use to drinke in them hot waters made of Rice, as strong as our Aquavitæ, these Barkes sell fresh fish, and salted and dressed in divers fashions, and other sorts of provision, so that along that River, to the mouth of the Sea, which is fresh water, they may sayle without carrying any victuals, but only money to spend. The second of November we came to the Citie of Dala, where besides other things are ten large roomes full of Elephants: which are kept there by divers servants of the King of Pegu. The day following we came to the faire Citie of Dogon, it is finely seated, and fronted towards the South-west, and where they land are twenty long steps, as from the Pillar of Saint Marke to the Straw-bridge, the matter of them is strong and great pieces of timber, and there are great currents of water both at ebbe and floud, because it is a place neere Maccareo, which entreth and goeth out of the mouth of Sirian, which is a Sea-port: and alwaies when the water encreaseth, they goe upon the Staires: and when it is ebbe, it discovers all about, and makes it a great way drie land. On both sides the River, at the end of the banke, or at the staires, is a woodden Tigre, very great, and painted after the naturall colour of a Tigre; and there are two others in the midst of the staires, so

Brent the River which goeth from Padua towards Venice.
Coilan.
Tuvaguedan.
Leungon.
Silvansedi.
Moggio.
Boat-houses.
Dala.
[II. x. 1726.]
Dogon.

farre one from another, that they seeme to share the staires equally. They stand with open mouth, shewing their teeth and tongue, with their clawes lifted up and stretched forth, prepared to assaile him that lookes on them. Concerning these they told mee a foolish beliefe which they have, that they stand there to guard, for if any should be so bold to displease the Pagod, those Tigers should defend him, for he would give them life. After we were landed we began to goe on the right hand in a large street about fifty paces broad, in which wee saw woodden houses gilded, and adorned with delicate gardens after their custome, wherein their Talapois, which are their Friers, dwell, and looke to the Pagod, or Varella of Dogon. The left side is furnished with Portals and Shops, very like the new Procuratia at Venice: and by this street they goe towards the Varella, for the space of a good mile straight forwards, either under painthouses, or in the open street, which is free to walke in. When we came at the Varella, we found a paire of staires of ninety steps, as long in my judgement as the chanell of the Rialto at Venice. At the foot of the first staire are two Tigres, one at the right hand, and the other at the left, these are of stone, and stand in the same fashion that they doe on the shoare-side. The staires are divided into three, the first is forty steps, the second thirty, and the third twenty, and at the top of each of them is a plaine spacious place. On the last step are Angels of stone, each with three Crowns one upon the other; but so, that that which is undermost is the greatest, and that which is next lesser then that, yet greater then the uppermost, which is the least. They have the right hand lifted up, ready to give the benediction, with two fingers stretched out. The other hand of the one is layd upon the head of a Childe, and of the other upon the head of an Ape; those Statues are all of stone. At the right hand is a Varella gilded in a round forme, made of stone, and as much in compasse as the streete before the Venetian Palace, if it were round: and the height may equall Saint Markes Bell-tower, not the top of it, but the little Pinnaces. At

Idol guard.

Varella of Dogon.

the left hand is a faire Hall carved and gilded within and without. And this is the place of devotion, whither the people goe to heare the Talapois preach: the streete is greater then Saint Markes, at the least larger. And this is a place of great devotion amongst them, and yeerely multitudes of people come by Sea and by Land. And when they celebrate a solemne Feast, the King in person goeth before them all, and with him the Queene, the Prince, and his other sonnes, with a great traine of Nobles and others, who goe to get a pardon. And on this day there is a great Mart where are all sorts of merchandises which are current in those Countries, which they frequent in great multitudes, which come thither not so much for devotion as traffique, and wee may freely goe thither if wee will. Round about this and upon another Varella were Apes running up and downe, the great and small staires also are full of them. After wee had seene this, at the foot of the first staire when I went downe I turned my face to the left side, and with some Portugals which were in my companie found in a faire Hall a very large Bell, which we measured, and found to be seven paces and three hand bredths, and it is full of Letters from the top to the bottome, and so neere together that one toucheth the other, they are very well and neatly made: but there was no Nation that could understand them, no not the men of Pegu, and they remember not whence, nor how it came thither.

Pilgrimage Indulgences and Mart.

Apes sutable to apish devotions.

Great Bell.

At the evening about one of the clocke at night wee went from this place, and about three we came among some Fishers Nets, which almost shipwrackt us, as they did one of our companie, who being entangled in them went under them, and so was sunke, and this was through the negligence of some Fishers, who when they lay forth such Nets, ought to have a barke with a light or fire all the night to give warning to Saylers, that they come not on that side. But praised be God, we freed our selves in the best manner we could; that day after the Sunne was up wee arrived over against the mouth of Sirian, which

Sirian.

is on the South side, where with some difficulty we landed, for the violence of the water drew us into Maccareo. Sirian was an Imperiall Citie, where an Emperour resided, the Walls and Bulwarkes are ruined, by which one may see that it hath beene very strong, and almost impregnable: but Anno 1567. it was subdued by the King of Pegu, who to take it sent a million and an halfe of men; and after he had besieged it two yeeres with the losse of halfe a million of his men, he tooke it by treason. Which when the Emperour understood he poisoned himselfe, and the rest of his familie were carried away prisoners upon Elephants, who returned in great numbers laden with Gold, Jewels, and other precious things: departing from Sirian we [II. x. 1727.] followed our Voyage, seeing many inhabited Townes called by divers names. Finally we came to a place called *Meccao.* Meccao, where we disimbarqued to goe by land to Pegu, being about twelve miles. Over against Meccao are certaine habitations where the King of Pegu was then for his disport, who causeth there beautifull gilded vessels to be made, beseeming such a King. From Cosmi to Meccao we were eleven dayes in our Voyage, sayling alwaies by Rivers of fresh water, which ebbe and flowe, and on both sides there are houses and habitations made *Prevention of Tigres.* upon piles planted in the earth, so that the Tigres cannot molest the Inhabitants, they goe up to them upon Ladders made of light wood, which they draw up. Some of the *Bufalos.* Inhabitants keepe Bufalos in their houses; for they say, that the Tigres will not come neere the places where these beasts are, by reason of their ill favour: they are in these Countries of unmeasurable greatnesse and thicknesse. For the Voyage of Saint Thomas to Pegu, it is good to carrie Bracelets, which they make of glasse in Saint Thomas, for with these better then with money you may buy victuals, and there in the Citie where you buy them they are sold at a lowe price, but if they are enamelled they sell them deare. The number of Pagods or Varellas which wee saw in this Voyage I write not, for they are innumerable, and in divers shapes; but I onely say, that on the shoare where

wee landed to goe to Dogon, which is made of large strong timbers, are two Statues, which resemble two Boyes from the head downewards, their faces after the likenesse of Devils with two wings. There are some Varellas gilded, and set in faire places, to which they come and offer Gold and other merchandise in great quantitie, to maintayne their gilding, for the raine spoiles it. About these Varellas are found tyed many Apes of that kinde which resemble Mountain-cats, which wee call Monkeyes; they keepe them very carefully, holding them to be creatures beloved of God, because they have their hands and feet like humane creatures; and therefore their Woods are full of them, for they never take any, except for their Varellas and Statues.

Diversity of Varellas.

Monkies in respect.

There are two Cities of Pegu, the old and the new; in the former Strangers and Merchants inhabite, who are many, and utter great store of merchandise, in this also is the Kings Nobles, and Gentlemen, and other people. The new is not very large, it was built by the father of the present King, on a sudden, in a very neat fashion and with wonderfull strength: The old is very ancient and reasonable great, with many houses made of great caves, and many Magasins of brick to keepe wares in: and to speake of the old Citie of Pegu, as of the nobler, because of the Kings residence in it, and of all his Court, you must knowe that the Citie is pleasantly seated in the altitude of 16. degrees and a third part, it is environed with walls, and hath the forme of a perfit square, and in every square are five gates: round about it are many ditches full of water, which continues all the yeere, and in them are many Crocodiles, which are put there, that if any will wade over these ditches they may be taken and killed.

Pegu described.

Crocodile-guard.

After that I was provided of a good Druggerman and Interpreter, the noise of Trumpets was heard, which signified wee should see the King and have audience of him, wee entred within the second gate, whereby they goe into the Court-yard, and the Interpreter and I cast our selves upon our knees on the ground, and with our

Audience before the King.

hands elevated in humble wise, and making a shew three times before we rose of kissing the ground; and three other times we did thus before wee came neere to the place where the King sate with his Semini, prostrate on the earth (for no Christian, how neere soever to the King, nor Moorish Captaines, except of his Semini, come in that place so neere the King) I heard all his Speach, but understood it not: I gave the Emeralds to the Interpreter, who lifted them up over his head, and againe made reverence, of them called Rombee: and as soone as the King saw it, a Nagiran, that is to say, the Lord of his words, or Interpreter, making the like Rombee, tooke the Emeralds, and gave them into the Kings hand, and then went out of his presence, who a little while after called him, commanding him as Lord of his words, that he should aske mee what Countriman I was, how many yeeres it was since I left my Countrie, and what was my name, and from what place I had brought those Emeralds, and I with the accustomed Rombee (for at every word they speake they must make such an obeisance) answered that my name was Gaspar Balbi, that I had beene in my Voyage foure yeeres, and that I brought the Emeralds from Venice to give his Majestie, the fame of whose bountie, courtesie and greatnesse was spread over the world, and especially in our parts, to be the greatest King in the world; all this was written in their letters, and read by the Lord of his words to his Majestie. He commanded to aske me in what parts Venice was seated, and what King governed it; and I told him that it was in the Kingdome of Italie, and that it was a Republike or free State, not governed by any King. When the King heard this, he greatly wondered; so that he began to laugh so exceedingly, that hee was overcome of the cough, which made him that hee could hardly speake to his Great men. Lastly, hee demanded, if that King which last tooke Portugall were as great, and if Venice were warlike. To which I answered, that King Philip that had taken Portugall was the potentest King among the Christians, and that the Venetians were in league with

The King and his Semini, which are his Courtiers.

him, but had no feare of any, yet sought friendship with all. And then I reported the overthrow which the Venetians gave the Emperour of the Turkes. Ametbi, who at that time was at Mecca, confirmed this to be true of the defeat of the Turkish Armado. Then he gave me a Cup of gold, and five pieces of China Damaske of divers colours, and bad them tell me, that he gave me these, and did not so pay me for my Emeralds, for which I should be contented of his publike Terreca, which are his Treasurers. This was holden for novelty with them that saw it, for it was not the Kings custome to present any thing to any. Moreover, the King ordered that for the wares which I had brought, the Decacini should not make me pay any Taxe or Custome.

Kings bounty. [II. x. 1728.]

The King nourisheth at his charges more then eight hundred domesticall Elephants of warre; but for wilde ones they may have as many as they will, for the Woods are full of them. The Bufalos of this Countrie are of berettine colour, but so great, that they are like Elephants. There are other creatures as with us, and many also of other kinds. When he goeth to his recreations solemnely, or in his Robes, foure white Elephants goe before him vested with Gold, having their teeth inclosed in a sheath wrought with Jewels. The King of Pegu hath great store of Artillarie of all sorts; but he wants men to manage them, he might make as many Gallies, Foists & Galleasses as he would, if he had men to governe them, and to make them, and therefore makes none: yet when he undertakes any enterprise, he carries with him small Ordnance, which are governed by certaine Gunners, Moores of Bengala, of whom, as of strangers, he hath small confidence.

Store of Elephants.

The King of Avva, being subject to the King of Pegu, and Brother to his Father, had a purpose to make himselfe Master of his Nephewes Kingdome, and to make himselfe King, because he was the ancienter of the Royall branch; therefore at the Inauguration of the present King, he would not come to doe him homage as he ought, and as

King of Avva or Ava his Rebellion.

other Kings and Dukes his subjects did; he did not onely absent himselfe, but also kept backe the Present of Jewels which he was wont to give, and restrained also the trade from his Countrie to Pegu, not suffering any Merchant to passe, but sought to conspire with his chiefe Courtiers against the King of Pegu, who as a good Nephew dissembled it, the said King of Avva being recommended to him from his Father before his death. Finally, the King of Pegu, willing to cleare himselfe of the ill will conceived against the King of Avva his Uncle, sent one of his houshold servants to him, who was slaine by the King of Avva because of the warre, trusting that the Grandes of the Kingdome of Pegu would favour his part, and revolt from their naturall Lord, to set Him in his place. Therefore the King of Pegu proclaimed warre against Avva, and called to him his Bagnia and Semini, and gave order to his Decagini, that as they came he should put them in prison; which being performed by the Decagini, the King ordained that the morning following they should make an eminent and spacious Scaffold, and cause all the Grandes to come upon it, and then set fire to it, and burne them all alive. But to shew that he did this with justice, he sent another mandate, that he should doe nothing till he had an Olla or Letter written with his hand in letters of gold, and in the meane time he commanded him to retaine all the prisoners of the Grandes families unto the women great with child, and those which were in their swadling clothes, and so he brought them all together upon the said Scaffold; and the King sent the Letter that he should burne them, and the Decagini performed it, and burned them all, so that there was heard nothing but weepings, shrikings, cryings, and sobbings: for there were foure thousand in this number which were so burned great and small, for which execution were publike Guards placed by the King, and all of the old and new Citie were forced to assist them; I also went thither, and saw it with great compassion and griefe, that little children without any fault should suffer such martyrdome, and among others there

Messenger slaine.

Terrible execution.

was one of his chiefe Secretaries, who was last put in to be burned, yet was freed by the Kings order; but his legge was begunne to be burnt, so that he was lame.

And after followed this order from his Majestie, that those other Captaines which remained should come to him, and he said to them, You have seene what we have done to Traitors, but be faithfull, and set in order all the people as you can, for I am a Captaine that warre justly, going without any feare of not overcoming: and so on a sudden, and within few dayes, he gathered together out of both the Cities more then three hundred thousand persons, and encamped without the Citie. Ten dayes after that I saw the King upon an Elephant all over covered with Gold and Jewels, goe to the warre with great courage, with a Sword after our custome sent him by the Vice-roy of Goa, the hilt whereof was gilded: the said Vice-roy was called Don Luis di Zuida: he left the white Elephants in the Citie. After that, the King fell sicke of the small poxe, but when he was well, he encountred with the King of Avva, and they two fought body to body without any hinderance of the Armies; who being equally matched, as their use is, combated bravely, as did also the Guard of this King with that of the other, and after the Kings had fought a while hand to hand, first with Harquebusses, then with Darts, and lastly with the Sword, the Elephant of the King of Pegu brake his right tooth with charging that of Avva, in which furie he so coupled with the other Elephant, that the King of Pegu killed the King of Avva, and he remained lightly wounded on one arme, and in the meane while his Elephant fell dead under him, and the King of Pegu mounted upon that of Avva. But when the Armie of Avva saw their King dead, they ceased to fight, and demanded pardon of the King of Pegu, who with a joyfull countenance praising their valour pardoned them all, and making a muster, found that of three hundred thousand which hee brought from Pegu, there died in that battell more then 200000. and little lesse of those of Avva. After this victorie he ordered that Avva should be

Expedition against Ava.

Combat of Kings.

Opima spolia. 400000. *men slaine.* [II. x. 1729.]

destroyed, and all the people made prisoners, among which was the Queene taken prisoner, who was sister of the King of Pegu, and confined, during her life in a large house with many royall attendants; but shee agreed never to goe forth. The rest of the Citizens were banished to live in Woods among Tigres, and other creatures, and this was because the King of Pegu could not finde the great treasure which the King of Avva had. This warre was in the beginning of the moneth of Aprill, when in that Countrie fall great store of raines, causing great cold in a place called Meccao; and the fourteenth day of July, in sixe dayes he returned unexpectedly to Pegu, not finding the Citie with those guards which his Majestie had appointed, but at the request of the Prince his sonne he did no other justice.

Ava dispeopled.

Warre betwixt Pegu and Siam, of which see Pimenta.

At this his arrivall he understood, that when hee was at the warre, there was arrived under excuse to come to his favour in the old Citie of Pegu the sonne of the Emperour of Silon (or Siam) with fifty Elephants of warre, and eight hundred Horses, besides Harquebussers, Pikemen, and Souldiers with swords, who were sent towards Avva by the great Brama; but in stead of taking his way towards that coast he returned to Silon.

In the mean time was brought into Pegu the Elephant of the King of Avva, which was so much discontented, that all the day long he mourned, I my selfe saw him lament, and that hee would eate but very little; and this I saw in the lodging where the King of Pegu was wont to keepe his, where continually were two Semini, that prayed him to eate, and mourne no longer, but be merry, for he was come to serve a King greater then his own. Notwithstanding the said Elephant would not cease from teares, and alwaies in token of sorrow held down his trunk: and thus he continued the space of 15. dayes, and then he began to eate, to the Kings great content. With the teeth of the Kings Elephant which died in battell by command from his Majestie were made certaine Pagods or Statues, which were layd up to bee kept among the

Elephants piety or loyaltie.

Statues and Colosses.

Pagods of gold and silver. After the King made five other of *Gonza, which was a marvellous thing to see, for sitting crosse-legged, they were as high as a strong man could fling a stone, and they were ingraved fairely and curiously: one toe of the foot was greater than a man, and the said Pagods were set in publike before the Palace, and bespangled with gold.

*Gonza is a mixt metall of brasse and tin whereof they make money.

The warre of Avva being now finished, the King of Silon, who was subject to the King of Pegu, sent one to his Majestie to tell him, that it grieved him that a slave had given answer to his sonne, whom he had sent to aide the King himselfe, and therfore now he made no more account of him, nor held him for his Lord; therefore the King of Pegu sent forth a great Armie against Silon, under the conduct of the great Brama, who after he had lost many people through the heat; & through the great fortitude of Silon, could obtaine nothing of him but this, that if the King of Pegu would come to the campe he would reverence him, but he would not yeeld himselfe to his inferior; and the King of Pegu answered, that he would have his least slave subdue his subject. Although they kept a straight siege against Silon, yet the Citie stood it out manfully. It hath beene an Imperiall Citie; the houses are of timber, built high because of the overflowing of the River. In Winter every house hath a Boat to transport their people from one side of the River to the other: there are many houses of poore people made upon great plankes with edifices of wood or great canes built on them, which they guide whither they will, to buy and sell any sort of merchandise, which is exercised by women, who when a ship comes to that place, doe not unlade it; but goe themselves upon these Rafts to negotiate, buy and sell. The people of Silon are Gentiles, as those of Pegu, they are white and beautifull; they feare not to bee overcome by the King of Pegu after this manner; for his father brought them to his obedience, going in person, and accompanied with eight hundred thousand men, neither had he taken it, if it had

Invasion of Siam.

Moveable houses.

See before in Cæsar Frederik, which was then in Pegu.

not beene by treason, by opening a Gate, there were many Portugals then taken prisoners, who were freed by the present King of Pegu, with commendations for doing what the King of Silon commanded them. In the meane time there was a great fire kindled in a street of the Portugals in Pegu, by the diversitie of winds which blew, it burned more then 3800. houses, and some Pagods, and praying places: and because it is a custome, that the King of Pegu in such cases proceeds against those which are authors of such a fire, there was search made who kindled the fire, and he was certified, that it was in the house of a Portugall Pilot which brought us to the Citie. The King made no shew of judging this to have beene for malice: but we were in continuall feare of burning, and so much the rather, because one of the Kings Diviners told him, that if hee would have the victorie of Silon, hee must burne a Citie, as his father did; and therefore we doubted that hee would destroy this old Citie of Pegu; but he was disswaded from it by the Prince his sonne, who is very courteous and pleasant, and much delighted in discharging Harquebusses, and to shoot in Bowes, hee is of great stature, and browne, as his father; when he goes abroad he is carried up in a Palamkin very pompously (as his other three little brothers are also) under a Cloth of state openly.

Devillish counsell.

Our Author proceedeth in large discourses of this Countrie, and the occurrents of that time, which (so much as is necessary) we have in some of our other Peguan Relators, Frederike, Fitch, or the Jesuites, and are therefore here omitted.

Chap. VI. [II. x. 1730.]

The Voyage of Master Ralph Fitch Merchant of London to Ormus, and so to Goa in the East India, to Cambaia, Ganges, Bengala; to Bacola, and Chonderi, to Pegu, to Jamahay in the Kingdome of Siam, and backe to Pegu, and from thence to Malacca, Zeilan, Cochin, and all the Coast of the East India: begun in the yeere of our Lord 1583. and ended 1591.

IN the yeere of our Lord 1583. I Ralph Fitch of London Merchant, being desirous to see the Countries of the East Indie, in the companie of Master John Newberie Merchant, (which * had beene at Ormus once before) of William Leedes Jeweller, and James Storie Painter, being chiefly set foorth by the right Worshipfull Sir Edward Osborne Knight, and Master Richard Staper Citizens and Merchants of London, did ship my selfe in a Ship of London called the Tygre, wherein wee went for Tripolis in Syria: and from thence wee tooke the way for Alepo, which we went in seven dayes with the Carovan. Being in Alepo and finding good companie, we went from thence to Birra, which is two dayes and a halfe travell with Camels.

*See Master Newbery his voyage to Ormus, sup. l. 9. c. 3. & 18. I had thought to have left out this voyage of Master Fitch, as being before published by Mr. Hakluit, but seeing none other of our English travellers have seene divers Countries here Discovered, for the better knowledge of him and them, I have added it here also.

Birra.

Birra is a little Towne, but very plentifull of victuals: and neere to the wall of the Towne runneth the River Euphrates. Here wee bought a Boate and agreed with a Master and Bargemen, for to goe to Babilon. These Boates be but for one voyage; for the streame doth runne so fast downwards that they cannot returne. They carry you to a Towne which they call Felugia, and there you sell the Boat for a little money, for that which cost you fiftie at Birra, you sell there for seven or eight. From Birra to Felugia is sixteene dayes journey, it is not good

that one Boat goe alone, for if it should chance to breake, you should have much adoe to save your goods from the Arabians, which bee alwayes thereabouts robbing: and in the Night when your Boates be made fast, it is necessarie that you keepe good watch. For the Arabians that be Thieves, will come swimming and steale your goods and flee away, against which a Gunne is very good, for they doe feare it very much. In the River of Euphrates from Birra to Felugia, there bee certaine places where you pay Custome, so many Medines for a some or Camels lading, and certaine Raisens and Sope, which is for the sonnes of Aborise, which is Lord of the Arabians and all that great Desart, and hath some Villages upon the River.

Felugia. Felugia where you unlade your goods which come from Birra, is a little Village: from whence you goe to Babilon in a day.

Babilon (so vulgarly but falsely it is called) the true name is Bagdet, See sup. l. 9. c. 9. touching it. Babilon is now Babel indeed, nothing but ruine and confusion. Babilon is a Towne not very great but very populous, and of great traffique of Strangers, for that it is the way to Persia, Turkia, and Arabia: and from thence doe goe Carovans for these and other places. Here are great store of victuals, which come from Armenia downe the River of Tygris. They are brought upon rafts made of Goat-skinnes blowne full of winde and bords layd upon them: and thereupon they lade their goods which are brought downe to Babilon, which being discharged they open their skinnes, and carrie them backe by Camels, to serve another time. Babilon in times past did belong to the Kingdome of Persia, but now is subject to the Turke. Over against Babilon there is a very faire Village from whence you passe to Babilon upon a long Bridge made of Boates, and tyed to a great Chayne of Iron, which is made fast on either side of the River. When any Boates are to passe up or downe the River, they take away certaine of the Boates untill they be past.

The Tower of Babel. The Tower of Babell is built on this side the River Tygris, towards Arabia from the Towne about seven or eight miles, which Tower is ruinated on all sides, and with the fall thereof hath made as it were a little Moun-

taine, so that it hath no shape at all: it was made of Brickes dryed in the Sunne, and certaine Canes and leaves of the Palme tree layed betwixt the Brickes. There is no entrance to be seene to goe into it. It doth stand upon a great Plaine betwixt the Rivers of Euphrates and Tygris.

By the River Euphrates two dayes journey from Babilon at a place called Ait, in a Field neere unto it, is a strange thing to see: a mouth that doth continually throw foorth against the ayre boyling Pitch with a filthy smoake: which Pitch doth runne abroad into a great field which is alwayes full thereof. The Moores say that it is the mouth of Hell. By reason of the great quantitie of it, the men of that Countrey doe pitch their Boats two or three inches thicke on the out-side, so that no water doth enter into them. Their Boates bee called Danec. When there is great store of water in Tygris, you may goe from Babilon to Basora in eight or nine dayes: if there be small store it will cost you the more dayes.

Boyling Pitch continually issuing out of the earth.

Basora in times past was under the Arabians, but now is subject to the Turke. But some of them the Turke cannot subdue, for that they hold certaine Ilands in the River Euphrates, which the Turke cannot winne of them. They be Thieves all and have no setled dwelling, but remove from place to place with their Camels, Goates, and Horses, Wives and Children and all. They have large blew Gownes, their Wives eares and noses are ringed very full of rings of Copper and Silver, and they weare rings of Copper about their legs. [II. x. 1731.]

Basora standeth neere the Gulfe of Persia, and is a Towne of great trade of Spices and Drugs which come from Ormus. Also there is great store of Wheat, Rice, and Dates growing thereabout, wherewith they serve Babilon and all the Countrey, Ormus, and all the parts of India. I went from Basora to Ormus downe the Gulfe of Persia, in a certaine ship made of bordes, and sowed together with Cayro, which is threed made of the huske of Cocoes, and certaine Canes or straw leaves sowed upon

the seames of the bordes which is the cause that they leake very much. And so having Persia alwayes on the left hand, and the Coast of Arabia on the right hand wee passed many Ilands, and among others, the famous Iland Baharim, from whence come the best Pearles which be round and Orient.

Ormus. Ormus is an Iland in circuit about five and twentie or thirtie miles, and is the dryest Iland in the world: for there is nothing growing in it but onely Salt; for their water, wood, or victuals, and all things necessary come out of Persia, which is about twelve miles from thence. All thereabout be very fruitfull, from whence all kind of victuals are sent unto Ormus. The Portugals have a Castle * here which standeth neere unto the sea, wherein there is a Captaine for the King of Portugall, having under him a convenient number of Souldiers, whereof some part remaine in the Castle, and some in the Towne. In this Towne are Merchants of all Nations, and many Moores and Gentiles. Here is very great trade of all sorts of Spices, Drugs, Silke, cloth of Silke, fine Tapestrie of Persia, great store of Pearles which come from the Ile of Baharim, and are the best Pearles of all others, and many Horses of Persia, which serve all India. They have a Moore to their King which is chosen and governed by the Portugals. Their Women are very strangely attired, wearing on their Noses, Eares, Neckes, armes and legges, many rings set with Jewels, and lockes of Silver and Gold in their eares, and a long barre of gold upon the side of their Noses. Their Eares with the weight of their Jewels be worne so wide, that a man may thrust three of his fingers into them. Here very shortly after our arrivall wee were put in Prison, and had part of our goods taken from us by the Captaine of the Castle, whose name was Don Mathias de Albuquerque; and from hence the eleventh of October hee shipped us and sent us for Goa unto the Vice-roy, which at that time was Don Francisco de Mascarenhas. The ship wherein wee were imbarked for Goa belonged to the Captaine, and

**Imo habui. Chreme. The Persians have lately taken it.*

Fashions of Ormus.

carried one hundred twentie and foure Horses in it. All Merchandize carried to Goa in a ship wherein are Horses,* pay no Custome in Goa. The Horses pay custome, the goods pay nothing; but if you come in a ship which bringeth no Horses, you are then to pay eight in the hundred for your goods. The first Citie of India that wee arrived at upon the fifth of November, after wee had passed the Coast of Zindi, is called Diu, which standeth in an Iland in the Kingdome of Cambaia, and is the strongest Towne that the Portugals have in those parts. It is but little, but well stored with Merchandize; for here they lade many great ships with divers commodities for the straights of Mecca, for Ormus, and other places, and these bee ships of the Moores and of Christians. But the Moores cannot passe, except they have a Pasport from the Portugals.

**If there bee twentie.*

Diu.

Cambaietta is the chiefe Citie of that Province, which is great and very populous, and fairely builded for a Towne of the Gentiles: but if there happen any Famine, the people will sell their Children for very little. The last King of Cambaia was Sultan Badu, which was killed at the siege of Diu, and shortly after his Citie was taken by the great Mogor, which is the King of Agra and of Delli, which are fortie dayes journey from the Countrey of Cambaia. Here the Women weare upon their armes infinite numbers of rings made of Elephants teeth, wherein they take so much delight, that they had rather bee without their meat then without their Bracelets. Going from Diu wee come to Daman, the second Towne of the Portugals in the Countrey of Cambaia, which is distant from Diu fortie leagues. Here is no trade but of Corne and Rice. They have many Villages under them which they quietly possesse in time of Peace, but in time of Warre the enemie is master of them. From thence wee passed by Basaim, and from Basaim to Tana, at both which places is small trade but onely of Corne and Rice.

Daman.

Basaim.
Tana.

The tenth of November, wee arrived at Chaul which standeth in the firme land. There bee two Townes, the

Chaul.

one belonging to the Portugals, and the other to the Moores. That of the Portugals is neerest to the Sea, and commandeth the Bay, and is walled round about. A little above that, is the Towne of the Moores which is governed by a Moore King called Xa-Maluco. Heere is great traffique for all sorts of Spices, and Drugges, Silke, and cloth of Silke, Sandales, Elephants teeth, and much China worke, and much Sugar which is made of the Nut

Coco-tree. called Gagara: the Tree is called the Palmer: which is the profitablest Tree in the world: it doth alwayes beare fruit, and doth yeeld Wine, Oyle, Sugar, Vinegar, Cordes, Coles, of the leaves are made Thatch for the houses, Sayles for ships, Mats to sit or lie on: of the branches they make their Houses, and broomes to sweepe, of the Tree wood for ships. The wine doth issue out of the top of the tree. They cut a branch of a bough and binde it hard, and hang an earthen pot upon it, which they emptie every morning and every evening, and still it and

[II. x. 1732.] put in certaine dried Raisins, and it becommeth very strong Wine in short time. Hitherto many ships come from all parts of India, Ormus, and from Mecca: heere bee many Moores and Gentiles. They have a very

Kine-devotion Pythagorian superstition. strange order among them, they worship a Cow, and esteeme much of the Cowes dung to paint the walls of their houses. They will kill nothing not so much as a Louse: for they hold it a sinne to kill any thing. They eate no flesh, but live by Roots, and Rice, and Milke.

Mad reason of burning the Dead. And when the husband dyeth his wife is burned with him, if shee be alive: if shee will not, her head is shaven, and then is never account made of her after. They say if they should bee buried, it were a great sinne, for of their bodies there would come many Wormes and other vermine, and when their bodies were consumed, those Wormes would lacke sustenance, which were a sinne, therefore they will bee burned. In Cambaia they will kill nothing, nor have any thing killed: in the Towne they have Hospitals to keepe lame Dogs and Cats, and for Birds. They will give meate to the Ants.

Goa is the most principall Citie which the Portugals have in India, wherein the Vice-roy remaineth with his Court. It standeth in an Iland, which may be five and twentie or thirtie miles about. It is a fine Citie, and for an Indian Towne very faire. The Iland is very faire, full of Orchards and Gardens, and many Palmer trees, and hath some Villages. Here be many Merchants of all Nations. And the Fleet which commeth every yeere from Portugall, which be foure, five, or sixe great ships, commeth first hither. And they come for the most part in September, and remaine there fortie or fiftie dayes; and then goe to Cochin, where they lade their Pepper for Portugall. Oftentimes they lade one in Goa, the rest goe to Cochin, which is from Goa an hundred leagues Southward. Goa standeth in the Countrey of Hidalcan, who lyeth in the Countrey sixe or seven dayes journey. His chiefe Citie is called Bisapor. At our comming we were cast into Prison, and examined before the Justice and demanded for Letter, and were charged to bee spies, but they could prove nothing by us. Wee continued in Prison untill the two and twentie of December, and then wee were set at libertie, putting in sureties for two thousand Duckets not to depart the Towne; which sureties Father Stephens an English Jesuite which wee found there, and another religious man a friend of his procured for us. Our sureties name was Andreas Taborer, to whom we payd two thousand one hundred and fiftie Duckets, and still he demanded more: whereupon we made sute to the Vice-roy and Justice to have our money again, considering that they had had it in their hands neere five moneths and could prove nothing against us. The Viceroy made us a very sharpe answer, and said we should bee better sisted before it were long, and that they had further matter against us.

Goa.

Idalcan.

Bisapor.

This was the twentieth of November.

Whereupon wee presently determined rather to seeke our liberties, then to bee in danger for ever to be Slaves in the Countrey, for it was told us wee should have the Strapado. The fifth day of Aprill 1585. in the morning

They fled from Goa. See hereof Linschoten in fine lib. 1.

wee ranne from thence. And being set over the River, we went two daies on foot not without feare, not knowing the way nor having any guide, for we durst trust none. One of the first Townes which we came unto, is *Bellergan a Towne.* called Bellargan, where there is a great Market kept of Diamants, Rubies, Saphires, and many other soft Stones. *Bisapor.* From Bellergan wee went to Bisapor, which is a very great Towne where the King doth keepe his Court. He hath many Gentiles in his Court and they be great Idolaters. And they have their Idols standing in the Woods, which they call Pagodes. Some bee like a Cow, some like a Monkie, some like Buffles, some like Peacockes, and some like the Divell. Here bee very many Elephants which they goe to warre withall. Here they have good store of Gold and Silver: their houses are of stone very faire and high. From hence we went for *Gulconda.* Gulconda, the King whereof is called Cutup de lashach. Here, and in the Kingdome of Hidalcan, and in the Countrey of the King of Decan, be the Diamants found of the olde water. It is a very faire Towne, pleasant, with faire houses of Bricke and Timber, it aboundeth with great store of Fruits and fresh water. Here the men and the *Apparell.* women doe goe with a cloth bound about their middles, without any more apparell. We found it here very hote.

The Winter beginneth here about the last of May. In *Masulipatan.* these parts is a Port or Haven called Masulipatan, which *See sup. lib. 3. c. ult. of English trade there.* standeth eight dayes journey from hence toward the Gulfe of Bengala, whether come many ships out of India, Pegu, and Sumatra, very richly laden with Pepper, Spices, and other commodities. The Countrey is very good and *Servidore.* fruitfull. From thence I went to Servidore, which is a fine Countrey, and the King is called, The King of Bread. The houses here bee all thatched and made of Lome. Here be many Moores and Gentiles, but there is small Religion among them. From thence I went to *Bellaport.* Bellapore, and so to Barrampore, which is in the Countrey of Zelabdim Echebar. In this place

their money is made of a kind of Silver round and thicke, to the value of twentie pence, which is very good silver. It is marvellous great and a populous Countrey. In their Winter which is in June, July, and August, there is no passing in the streets but with Horses, the waters bee so high. The houses are made of lome and thatched. Here is great store of Cotton-cloth made, and painted clothes of Cotton-wooll: here groweth great store of Corne and Rice. We found Marriages great store both in Towne and Villages in many places where wee passed, of Boyes of eight or ten yeeres, and Girles of five or sixe yeeres old. They both doe ride upon one Horse very trimly decked, and are carried through the Towne with great piping and playing, and so returne home and eat of a Banquet made of Rice and Fruits, and there they dance the most part of the night, and so make an end of the marriage. They lie not together untill they bee ten yeeres old. They say they marrie their Children so young, because it is an order, that when the man dyeth, the woman must be burned with him: so that if the Father die, yet they may have a Father in law to helpe to bring up the Children which be married: and also that they will not leave their Sonnes without Wives, nor their Daughters without Husbands.

Strange Marriages.

[II. x. 1733.]

From thence we went to Mandoway, which is a verie strong Towne. It was besieged twelve yeeres by Zelabdim Echebar, before hee could winne it. It standeth upon a verie great high Rocke as the most part of their Castles doe, and was of a very great circuit. From hence wee went to Ugini and Serringe, where we overtooke the Ambassadour of Zelabdim Echebar with a marvellous great companie of men, Elephants, and Camels. Here is great trade of Cotton and Cloth made of Cotton, and great store of Drugs. From thence we went to Agra, passing many Rivers, which by reason of the raine were so swollen, that we waded and swamme oftentimes for our lives. Agra is a very great Citie and populous, built with stone, having faire and large streets, with a faire River

Mandoa, or Mandoway, a very strong Towne.

Ugini.

Agra a great Citie.

running by it, which falleth into the Gulfe of Bengala. It hath a faire Castle and a strong, with a very faire Ditch. Here bee many Moores and Gentiles, the King is called Zelabdim Echebar: the people for the most part call him The great Mogor. From thence we went for Fatepore, which is the place where the King kept his Court. The Towne is greater then Agra, but the houses and streets bee not so faire. Here dwell many people both Moores and Gentiles. The King hath in Agra and Fatepore, as they doe credibly report, one thousand Elephants, thirtie thousand Horses, one thousand and foure hundred tame Deere, eight hundred Concubines: such store of Ounces, Tygres, Buffles, Cockes and Hawkes, that is very strange to see. He keepeth a great Court, which they call Dericcan. Agra and Fatepore are two very great Cities, either of them much greater then London, and very populous. Betweene Agra and Fatepore are twelve miles, and all the way is a Market of victuals and other things, as full as though a man were still in a Towne, and so many people as if a man were in a Market. They have many fine Carts, and many of them carved and gilded with Gold, with two wheeles which bee drawne with two little Bulls about the bignesse of our great Dogs in England, and they will runne with any Horse, and carrie two or three men in one of these Carts: they are covered with Silke or very fine cloth, and bee used here as our Coaches be in England. Hither is great resort of Merchants from Persia, and out of India, and very much Merchandize of Silke and Cloth, and of precious Stones, both Rubies, Diamants, and Pearles. The King is apparelled in a white Cabie made like a Shirt tyed with strings on the one side, and a little cloth on his head, coloured oftentimes with red and yellow. None come into his house but his Eunuches which keepe his women.

Zeb. Echebar the great Mogor; Father to Selim which now raigneth, of whom see sup. l. 3. & 4. in Hawkins, Finch & Sir Tho. Roe, &c.

Buls draw Coches or Carts.

Newberies journey in which it seemeth he died, unknown how or where.

Here in Fatepore wee stayed all three untill the eight and twentieth of September 1585. and then Master John Newberie tooke his journey toward the Citie of Lahor, determining from thence to goe for Persia, and then for

Aleppo or Constantinople, whether hee could get soonest passage unto; and directed me to goe to for Bengala and for Pegu, and did promise me, if it pleased God, to meet me in Bengala within two yeeres with a ship out of England. I left William Leades the Jeweller, in service with the King Zelabdim Echebar in Fatepore, who did entertayne him verie well, and gave him an House and five Slaves, an Horse, and every day sixe S. S. in money.

Will. Leades served the King of Cambaia.

I went from Agra to Satagam in Bengala, in the companie of one hundred and fourescore Boates laden with Salt, Opium, Hinge, Lead, Carpets, and divers other commodities downe the River Jemena. The chiefe Merchants are Moores and Gentiles. In these Countries they have many strange Ceremonies. The Bramenes which are their Priests, come to the water and have a string about their necks made with great ceremonies, & lade up water with both their hands, and turne the string first with both their hands within, and then one arme after the other out. Though it be never so cold, they will wash themselves in cold water or in warme. These Gentiles will eate no Flesh, nor kill any thing. They live with Rice, Butter, Milke, and Fruits. They pray in the water naked, and dresse their meat and eate it naked, and for their penance they lie flat upon the earth, and rise up and turne themselves about thirtie or fortie times, and use to heave up their hands to the Sunne, and to kisse the earth, with their armes and legs stretched along out, and their right leg alwayes before the left. Every time they lie downe, they make a score on the ground with their finger, to know when their stint is finished. The Bramenes marke themselves in the foreheads, eares, and throats, with a kind of yellow geare which they grind, and every morning they doe it. And they have some old men which goe in the streets with a boxe of yellow Powder, and marke men on their heads and neckes as they meet them. And their wives doe come by ten, twentie, and thirtie together, to the water side singing, and there doe wash themselves, and then use their Ceremonies, and

The superstitious Ceremonies of the Bramenes, like those of the antient Gymnosophists in Strabo, &c.

Devotions (as on Beads) more by tale then by weight.

marke themselves in their foreheads and faces, and carrie some with them, and so depart singing. Their Daughters bee married, at, or before the age of ten yeeres. The men may have seven wives. They be a kind of craftie people, worse then the Jewes. When they salute one another, they heave up their hands to their heads, and say, Rame, Rame.

Polygamy.

[II. x. 1734.]

Prage.

Ganges.

From Agra I came to Prague, where the River Jemena entreth into the mightie River Ganges, and Jemena loseth his name. Ganges commeth out of the Northwest, and runneth East into the Gulfe of Bengala. In those parts there are many Tygres, and many Partridges and Turtle-doves, and much other Fowle. Here be many Beggers in these Countries which goe naked, and the people make great account of them: they call them Schesche. Here I saw one which was a Monster among the rest. He would have nothing upon him, his beard was very long, and with the haire of his head hee covered his privities. The nailes of some of his fingers were two inches long, for he would cut nothing from him, neither would he speake. He was accompanied with eight or ten, and they spake for him. When any man spake to him, he would lay his hand upon his brest and bowe himselfe, but would not speake. Hee would not speake to the King. We went from Prague downe Ganges, the which is here very broad. Here is great store of Fish of sundrie sorts, and of wild Fowle, as of Swannes, Geese, Cranes, and many other things. The Countrey is very fruitfull and populous. The men for the most part have their faces shaven, and their heads very long, except some which be all shaven save the crowne: and some of them are as though a man should set a dish on their heads, and shave them round, all but the crowne. In this River of Ganges are many Ilands. His water is very sweet and pleasant, and the Countrey adjoyning very fruitfull.

Tygris.

Holy holy Beggers.

Ganges water.

Bannaras.

From thence we went to Bannaras which is a great Towne, and great store of Cloth is made there of Cotton, and Shashes for the Moores. In this place they bee all

Gentiles, and be the greatest Idolaters that ever I saw. To this Towne come the Gentiles on Pilgrimage out of farre Countries. Here alongst the waters side, bee very many faire houses, and in all of them, or for the most part they have their Images standing, which bee evill favoured, made of stone and wood, some like Lyons, Leopards, and Monkies, some like Men and Women, and Peacockes, and some like the Divell with foure armes & foure hands. They sit crosse legged, some with one thing in their hands, and some another, and by breake of day and before, there are men and women which come out of the Towne and wash themselves in Ganges. And there are divers old men, which upon places of earth made for the purpose, sit praying, and they give the people three or foure strawes, which they take and hold them betweene their fingers when they wash themselves: and some sit to marke them in the foreheads, and they have in a cloth a little Rice, Barlie, or money, which, when they have washed themselves, they give to the old men which sit there praying. Afterwards they goe to divers of their Images, and give them of their Sacrifices. And when they give, the old men say certaine prayers, and then is all holy. And in divers places there standeth a kind of Image which in their language they call Ada. And they have divers great stones carved, whereon they powre water, & throw thereupon some Rice, Wheat, Barley, and some other things. This Ada hath foure hands with clawes. Moreover, they have a great place made of Stone like to a Well with steps to goe downe; wherein the water standeth very foule and stinketh: for the great quantitie of Flowers, which continually they throw into it, doe make it stinke. There be alwayes many people in it: for they say when they wash themselves in it, that their sinnes be forgiven them, because God, as they say, did wash himselfe in that place. They gather up the sand in the bottome of it, and say it is holy.

A Pilgrimage of the Gentiles to the River Ganges.

Images.

Add an Idoll, it may seeme, of Adam, whom some have dreamed to have both sexes, with foure hands, &c. after divided into Male and Female.

They never pray but in the water, and they wash themselves over head, and lade up water with both their hands,

and turne themselves about, and then they drinke a little of the water three times, and so goe to their Gods which stand in those houses. Some of them will wash a place which is their length, and then will pray upon the earth with their armes and legges at length out, and will rise up and lie down, and kisse the ground twentie or thirtie times, but they will not stirre their right foot. And some of them will make their Ceremonies with fifteene or sixteene pots little and great, and ring a little Bell when they make their mixtures ten or twelve times: and they make a circle of water round about their pots and pray, and divers sit by them, and one that reacheth them their Pots: and they say divers things over their pots many times, and when they have done, they goe to their Gods, and strow their Sacrifices which they thinke are very holy, and marke many of them which sit by, in the foreheads, which they take as a great gift. There come fiftie and sometime an hundred together, to wash them in this Well, and to offer to these Idols. They have in some of these Houses their Idols standing, and one sitteth by them in warme weather with a fanne to blow winde upon them. And when they see any companie comming, they ring a little Bell which hangeth by them, and many give their almes, but especially those which come out of the Countrey. Many of them are blacke and have clawes of brasse with long nayles, & some ride upon Peacocks & other Fowles which bee evill favoured, with long hawkes bills, and some like one thing and some another, but none with a good face. Among the rest there is one which they make great account of: for they say hee giveth them all things both food and apparell, and one sitteth alwayes by him with a fanne to make winde towards him.

Idolatrous rites.

Funerals by burning. [II. x. 1735.]

Here some bee burned to ashes, some scortched in the fire and throwne into the water, and Dogs and Foxes doe presently eate them. The Wives here doe burne with their Husbands when they die, if they will not, their heads be shaven, and never account is made of them afterward.

Apparell.

The people goe all naked save a little cloth bound about

their middle. Their women have their neckes, armes and eares decked with rings of Silver, Copper, Tinne, and with round hoopes made of Ivorie, adorned with Amber stones, and with many Agats, and they are marked with a great spot of red in their foreheads, and a stroke of red up to the crowne, and so it runneth three manner of wayes. In the Winter, which is our May, the men weare quilted Gownes of cotton like to our Mattraces and quilted Caps like to our great Grocers morters, with a slit to looke out at, and so tyed downe beneath their eares. If a man or a woman be sicke and like to die, they will lay him before their Idols all night, and that shall helpe him or make an end of him. And if he doe not mend that night, his friends will come and sit with him a little and crie, and afterwards will carrie him to the waters side, and set him upon a little raft made of reeds, and so let him goe downe the River. When they bee married the man and the woman come to the water side, and there is an old man which they call a Bramane, that is, a Priest, a Kow, and a Calfe, and a Kow with Calfe. Then the Man and the Woman, the Kow and Calfe, and the old man goe into the water together, and they give the old man a white cloth of foure yards long, and a basket crosse-bound with divers things in it: the cloth hee layeth upon the backe of the Kow, and then he taketh the Kow by the end of the tayle, and sayeth certaine words: and shee hath a Copper or a Brasse pot full of water, and the man doeth hold his hand by the old mans hand, and the wives hand by her husbands, and all have the Kow by the tayle, and they powre water out of the pot upon the Kowes tayle, and it runneth through all their hands, and they lade up water with their hands, and then the old man doeth tye him and her together by their clothes. Which done, they goe round about the Kow and Calfe, and then they give somwhat to the poore which be alwaies there, and to the Bramane or Priest they give one Kow and Calfe, and afterward goe to divers of their Idols and offer money, and lie downe flat upon the ground and kisse it divers

Foolish physick.

Marriage rites.

This tying of new married folks together by the clothes, was used by the Mexicans in old time.

Ugly Idols. times, and then goe their way. Their chiefe Idols be blacke and evill-favored, their mouthes monstrous, their eares gilded, and full of Jewels, their teeth and eyes of Gold, Silver, and Glasse, some having one thing in their hands, and some another. You may not come into the houses where they stand, with your shooes on. They have continually Lampes burning before them.

Patenaw. From Bannaras I went to Patenaw downe the River Ganges: where in the way wee passed many faire Townes, and a Countrie very fruitfull: and many very great Rivers doe enter into Ganges, and some of them as great as Ganges, which cause Ganges to be of a great bredth, and so broad that in the time of raine you cannot see from one side to the other. These Indians when they be scorched and throwne into the water, the men swimme with their faces downewards, the women with their faces upwards, I thought they tyed something to them to cause them to doe so: but they say no. There bee very many Thieves in this Countrie, which bee like to the Arabians: for they have no certaine abode, but are sometime in one place, and sometime in another. Here the women be so decked with Silver and Copper, that it is strange to see, they use no shooes by reason of the rings of Silver and Copper which they weare on their toes. Here at Patanaw they finde Gold in this manner. They dig deepe pits in the earth, and wash the earth in great bolls, and therein they find the Gold, and they make the pits round about with bricke, that the earth fall not in. Patanaw is a very long and a great Towne. In times past it was a Kingdome, but now it is under Zelabdim Echebar the Great Mogor. The Men are tall and slender, and have many old folkes among them: the Houses are simple, made of earth, and covered with straw, the Streets are very large. In this Towne there is a trade of Cotton, and cloth of Cotton, much Sugar, which they carrie from hence to Bengala and India, very much Opium, and other commodities. Hee that is chiefe here under the King, is called Tipperdas, and is of great account among the

Bredth of Ganges in time of raine beyond kenne.

Prides punishment.

Gold found, how.

people. Here in Patanaw I saw a dissembling Prophet which sate upon an Horse in the Market place, and made as though he slept, and many of the people came and touched his feet with their hands, and then kissed their hands. They tooke him for a great man, but sure he was a lasie lubber. I left him there sleeping. The people of these Countries be much given to such prating and dissembling hypocrites. *False Prophet.*

From Patanaw I went to Tanda, which is in the Land of Gouren. It hath in times past beene a Kingdome, but now is subdued by Zelabdim Echebar. Great trade and traffique is here of Cotton, and of cloth of Cotton. The people goe naked with a little cloth bound about their waste. It standeth in the Countrie of Bengala. Here be many Tigres, wilde Buffes, and great store of wilde Fowle: they are very great Idolaters. Tanda standeth from the River Ganges a league, because in times past, the River flowing over the bankes in time of raine did drowne the Countrie and many Villages, and so they doe remaine. And the old way which the River Ganges was wont to runne, remaineth drie, which is the occasion that the Citie doeth stand so farre from the water. From Agra downe the River Jemena, and downe the River Ganges, I was five moneths comming to Bengala, but it may be sayled in much shorter time. *Tanda in Gouren.* *Five monet/s passage.*

I went from Bengala into the Countrie of Couche, which lieth five and twenty dayes journey Northwards from Tanda. The King is a Gentile, his name is Suckel Counse: his Countrie is great, and lieth not farre from Cauchin China; for they say they have Pepper from thence. The Port is called Cacchogate. All the Countrie is set with Bambos or Canes made sharpe at both the ends and driven into the earth, and they can let in the water and drowne the ground above knee deepe, so that Men nor Horses can passe. They poison all the waters if any warres bee. Here they have much Silke and Muske, and cloth made of Cotton. The people have eares which be marvellous great of a spanne *Couche.* [II. x. 1736.] *Countrie set with Canes.*

long, which they draw out in length by devices when they bee young. Here they be all Gentiles, and they will kill nothing. They have Hospitals for Sheepe, Goats, Dogs, Cats, Birds, and for all other living creatures. When they be old and lame they keepe them untill they die. If a man catch or buy any quicke thing in other places and bring it thither, they will give him money for it, or other victuals, and keepe it in their Hospitals, or let it goe. They will give meat to the Ants. Their small money is Almonds, which oftentimes they use to eate.

Pythagorean Gentilisme.

In Mexico they use likewise for small money the fruit Cacao, which are like Almonds.

From thence I returned to Hugeli, which is the place where the Portugals keepe in the Countrie of Bengala which standeth in 23. degrees of Northerly latitude, and standeth a league from Satagan: they call it Porto Piqueno. We went through the Wildernesse, because the right way was full of thieves, where we passed the Countrie of Gouren, where we found but few Villages, but almost all Wildernesse, and saw many Buffes, Swine and Deere, Grasse longer then a man, and very many Tigres. Not farre from Porto Piqueno South-westward, standeth an Haven which is called Angeli, in the Countrie of Orixa. It was a Kingdome of it selfe, and the King was a great friend to strangers. Afterwards it was taken by the King of Patan, which was their neighbour, but he did not enjoy it long, but was taken by Zelabdim Echebar, which is King of Agra, Delli, and Cambaia. Orixa standeth sixe dayes journey from Satagan South-westward. In this place is very much Rice, and cloth made of Cotton, and great store of cloth which is made of Grasse, which they call Yerua, it is like a Silke. They make good cloth of it which they send for India, and divers other places. To this Haven of Angeli come every yeere many ships out of India, Negapatan, Sumatra, Malacca, and divers other places; and lade from thence great store of Rice, and much cloth of Cotton wooll, much Sugar, and long Pepper, great store of Butter and other victuals for India. Satagam is a faire Citie for a Citie of the Moores, and very plentifull of all things.

Hugeli.

Porto Angeli.

Orixa.

The like cloth may be made of the long grasse in Virginia.

Satagam.

Here in Bengala they have every day in one place or other a great Market which they call Chandeau, and they have many great Boats which they call Pericose, wherewithall they goe from place to place and buy Rice, and many other things: these Boats have foure and twenty or sixe and twenty Oares to rowe them, they be great of burthen, but have no coverture. Here the Gentiles have the water of Ganges in great estimation, for having good water neere them, yet they will fetch the water of Ganges a great way off, and if they have not sufficient to drinke, they will sprinkle a little on them, and then they thinke themselves well. From Satagam I travelled by the Countrie of the King of Tippara or Porto Grande, with whom the Mogores or Mogen have almost continuall warres. The Mogen which be of the Kingdome of Recon * and Rame, be stronger then the King of Tippara, so that Chatigan or Porto Grande is oftentimes under the King of Recon.

Ganges water precious.

Tippara or Porto Grande.

**Arracan.*

There is a Countrie foure dayes journey from Couche before mentioned, which is called Bottanter, and the Citie Bottia, the King is called Dermain; the people whereof are very tall and strong, and there are Merchants which come out of China, and they say out of Muscovia or Tartarie. And they come to buy Muske, Cambals, Agats, Silke, Pepper, and Saffron like the Saffron of Persia. The Countrie is very great, three moneths journey. There are very high Mountaines in this Countrie, and one of them so steepe, that when a man is sixe dayes journey off it he may see it perfectly. Upon these Mountaines are people which have eares of a spanne long: if their eares be not long they call them Apes. They say that when they bee upon the Mountaines, they see ships in the Sea sayling to and fro; but they know not from whence they come, nor whither they goe. There are Merchants which come out of the East, they say, from under the Sunne, which is from China, which have no beards, and they say there it is somthing warme. But those which come from the other side of the Mountaines,

Bottanter a great northern Countrie. Merchants of China, Muscovie and Tartarie.

Large eares. These seem to be the mountaines of Imaus called by the People Cumao.

which is from the North, say there it is very cold. These Northerne Merchants are apparelled with woollen Cloth and Hats, white Hosen close, and Boots which bee of Muscovia or Tartarie. They report that in their Countrie they have very good Horses, but they bee little: some men have foure, five, or sixe hundred Horses and Kine: they live with Milke and Flesh. They cut the tayles of their Kine, and sell them very deare, for they be in great request, and much esteemed in those parts. The haire of them is a yard long, the rumpe is above a spanne long: they use to hang them for braverie upon the heads of their Elephants: they be much used in Pegu and China: they buy and sell by scores upon the ground. The people be very swift on foot.

The apparell of the Tartarie Merchants.

Kow tayles in great request.

Bacola. From Chatigan in Bengala, I came to Bacola; the King whereof is a Gentile, a man very well disposed, and delighteth much to shoot in a Gunne. His Countrie is very great and fruitfull, and store of Rice, much Cotton cloth, and cloth of Silke. The Houses be very faire and high builded, the Streets large, the People naked, except a little cloth about their waste. The Women weare great store of silver hoopes about their neckes and armes, and their legs are ringed with Silver and Copper, and rings made of Elephants teeth.

Houses and apparell.

[II. x. 1737.]

Serrepore. From Bacola I went to Serrepore which standeth upon the River of Ganges, the King is called Chondery. They be all hereabout Rebels against the King Zelabdim Echebar: for here are so many Rivers and Ilands, that they flee from one to another, whereby his Horsemen cannot prevaile against them. Great store of Cotton cloth is made here.

Sinnergan. Sinnergan is a Towne sixe leagues from Serrepore, where there is the best and finest cloth made of Cotton that is in all India. The chiefe King of all these Countries is called Isacan, and he is chiefe of all the other Kings, and is a great friend to all Christians. The Houses here, as they be in the most part of India, are very little, and covered with straw, and have a few mats

Houses how made to prevent Tigres.

round about the walls, and the doore to keepe out the Tigres and the Foxes. Many of the people are very rich. Here they will eate no flesh, nor kill no beast: they live of Rice, Milke, and fruits. They goe with a little cloth before them, and all the rest of their body is naked. Great store of Cotten cloth goeth from hence, and much Rice, wherewith they serve all India, Ceilon, Pegu, Malacca, Sumatra, and many other places. *Pythagoreans.*

I went from Serrepore the eight and twentieth of November, 1586. for Pegu in a small Ship or Foist of one Albert Caravallos, and so passing downe Ganges, and passing by the Iland of Sundiva, Porto Grande, or the Countrie of Tippera, the Kingdome of Recon and Mogen, leaving them on our left side with a faire winde at North-west: our course was South and by East, which brought us to the Barre of Negrais to Pegu: if any contrary winde had come, wee had throwne many of our things over-boord: for we were so pestered with people and goods, that there were scant place to lie in. From Bengala to Pegu is ninety leagues. We entred the Barre of Negrais, which is a brave Barre, and hath foure fathomes water where it hath least. Three dayes after we came to Cosmin, which is a very pretie Towne, and standeth very pleasantly, very well furnished with all things. The people be very tall and well disposed; the women white, round faced, with little eyes: the houses are high built, set upon great high posts, and they goe up to them with long Ladders for feare of the Tigres which be very many. The Countrie is very fruitfull of all things. Here are very great Figs, Oranges, Cocoes, and other fruits. The Land is very high that we fall withall; but after we be entred the Barre, it is very lowe and full of Rivers, for they goe all to and fro in Boats, which they call Paroes, and keepe their houses with wife and children in them. *Sundiva Iland.* *Barre of Negrais.* *Cosmin.* *Ladders used to avoide the danger of wild beasts.* *Dwelling in Boats.*

From the Barre of Nigrais to the Citie of Pegu is ten dayes journey by the Rivers. We went from Cosmin to Pegu in Paroes or Boats, and passing up the Rivers wee came to Medon, which is a pretie Towne, where there be *Medon.*

a wonderfull number of Paroes, for they keepe their Houses and Markets in them all upon the water. They rowe to and fro, and have all their merchandises in their Boats with a great Sombrero or Shadow over their heads to keepe the Sunne from them, which is as broad as a great Cart wheele made of the leaves of the Coco trees and Figge trees, and is very light.

Dela. From Medon we went to Dela, which is a very faire Towne, and hath a faire Port into the Sea, from whence goe many ships to Malacca, Mecca, and many other places. Here are eighteene or twenty very great and long houses, where they tame and keepe many Elephants of the Kings: for there about in the Wildernesse they catch the wilde Elephants. It is a very fruitfull Countrie. From Dela

Cirion. wee went to Cirion, which is a good Towne, and hath a faire Port into the Sea, whither come many ships from Mecca, Malacca, and Sumatra, and from divers other places. And there the ships stay and discharge, and send up their goods in Paroes to Pegu.

Macao. From Cirion we went to Macao, which is a pretie Town, where we left our Boats and in the morning taking Delin-

Coaches carried on mens shoulders. geges, which are a kinde of Coaches made of cords and cloth quilted, and carried upon a stang between three or foure men: we came to Pegu the same day. Pegu is a

Pegu. Citie very great, strong, and very faire, with walls of stone, and great ditches round about it. There are two Townes, the old Towne and the new. In the old Towne are all the Merchants strangers, and very many Merchants of the Countrie. All the goods are sold in the old Towne which is very great, and hath many suburbs round about

Cane-houses. it, and all the houses are made of Canes which they call Bambos, and be covered with straw. In your House you have a Ware-house, which they call Godon, which is made of bricke, to put your goods in, for oftentimes they take fire and burne in an houre foure or five hundred houses: so that if the Godon were not, you should bee in danger to have all burned, if any winde should rise, at a trice. In the new Towne is the King, and all his Nobilitie

and Gentrie. It is a Citie very great and populous, and is made square and with very faire Walls, and a great Ditch round about it full of water with many Crocodiles in it: it hath twenty Gates, and they be made of stone, for every square five Gates. There are also many Turrets for Centinels to watch, made of wood, and gilded with Gold very faire. The Streets are the fairest that ever I saw, as straight as a line from one Gate to the other, and so broad, that ten or twelve men may ride afront thorow them. On both sides of them at every mans doore is set a Palmer tree, which is the Nut-tree which make a very faire shew and a very commodious shadow, so that a man may walke in the shade all day. The houses be made of wood, and covered with tiles.

Crocodiles.

Gates 20.

Palm-tree-streets.

[II. x. 1738.]

The Kings house is in the middle of the Citie, and is walled and ditched round about: and the buildings within are made of wood very sumptuously gilded, and great workmanship is upon the fore-front, which is likewise very costly gilded. And the house wherein his Pagode or Idoll standeth is covered with tiles of silver, and all the walls are gilded with gold. Within the first Gate of the Kings house is a great large roome, on both sides whereof are houses made for the Kings Elephants, which bee marvellous great and faire, and are brought up to warres and in service of the King. And among the rest hee hath foure white Elephants, which are very strange and rare: for there is none other King which hath them but hee; if any other King hath one, hee will send unto him for it. When any of these white Elephants are brought unto the King, all the Merchants in the Citie are commanded to see them, and to give him a present of halfe a Ducat, which doth come to a great summe: for that there are many Merchants in the Citie. After that you have given your present you may come and see them at your pleasure, although they stand in the Kings house. This King in his Title is called the King of the white Elephants. If any other King have one, and will not send it him, hee will make warre with him for it: for hee

Gilded houses.

Foure white Elephants.

The King of the white Elephants.

had rather lose a great part of his Kingdome, then not to conquer him. They doe very great service unto these white Elephants; every one of them standeth in an house gilded with gold, and they doe feed in vessels of silver and gilt. One of them when hee doth goe to the River to bee washed, as every day they doe, goeth under a Canopie of cloth of gold or of silke carried over him by sixe or eight men, and eight or ten men goe before him playing on Drummes, Shawmes, or other Instruments: and when hee is washed and commeth out of the River, there is a Gentleman which doth wash his feet in a silver Basin: which is his office given him by the King. There is no such account made of any blacke Elephant, bee he never so great. And surely there bee wonderfull faire and great, and some bee nine cubits in height. And they doe report that the King hath above five thousand Elephants of warre, besides many other which be not taught to fight.

Taking of Elephants. This King hath a very large place wherein hee taketh the wilde Elephants. It standeth about a mile from Pegu, builded with a faire Court within, and is in a great Grove or Wood: and there be many Hunts-men, which goe into the Wildernesse with shee Elephants: for without the shee they are not to be taken. And they be taught for that purpose: and every Hunter hath five or sixe of them: and they say that they anoint the shee Elephants with a certaine ointment, which when the wilde Elephant doth smell, he will not leave her. When they have brought the wilde Elephant neere unto the place, they send word unto the Towne, and many Horsemen and footmen come out and cause the shee Elephant to enter into a straight way which doth goe to the Palace, and the shee and hee doe runne in: for it is like a Wood: and when they be in, the gate doth shut. Afterward they get out the female: and when the male seeth that he is left alone, he weepeth and crieth, and runneth against the walls, which be made of so strong trees, that some of them doe breake their teeth with running against them.

Then they pricke him with sharpe canes, and cause him to goe into a strait house, and there they put a rope about his middle & about his feet, and let him stand there three or foure dayes without eating or drinking: and then they bring a female to him, with meate and drinke, and within few dayes he becommeth tame. The chiefe force of the King is in these Elephants. And when they goe into the warres they set a frame of wood upon their backes, bound with great cords, wherein sit foure or sixe men, which fight with Gunnes, Bowes and Arrowes, Darts and other weapons. And they say that their skinnes are so thicke that a pellet of an Harquebusse will scarce pierce them, except it bee in some tender place. Their weapons be very bad. They have Gunnes, but shoot very badly in them, Darts and Swords short without points.

Use of them in battell.

The King keepeth a very great State: when hee sitteth abroad, as hee doth every day twice, all his Noblemen which they call Shemines, sit on each side, a good distance off, and a great guard without them. The Court yard is very great. If any man will speake with the King, hee is to kneele downe, to heave up his hands to his head, and to put his head to the ground three times, when hee entreth, in the middle way, and when hee commeth neere to the King: and then hee sitteth downe and talketh with the King: if the King like well of him, hee sitteth neere him within three or foure paces: if hee thinke not well of him, hee sitteth further off. When hee goeth to warre, hee goeth very strong. At my being there hee went to Odia in the Countrie of Siam with three hundred thousand men, and five thousand Elephants. Thirty thousand men were his Guard. These people doe eate Roots, Herbes, Leaves, Dogs, Cats, Rats, Serpents, and Snakes; they refuse almost nothing. When the King rideth abroad, he rideth with a great Guard, and many Noblemen, oftentimes upon an Elephant with a fine Castle upon him very fairely gilded with gold; and sometimes upon a great frame like an Hors-liter, which hath a little house upon it covered over head, but open on the sides,

King sits twice a day.

Kings power.

Odia a Citie in Siam.

which is all gilded with gold, and set with many Rubies and Saphires, whereof hee hath infinite store in his Countrie, and is carried upon sixteene or eighteene mens shoulders. This Coach in their Language is called Serrion. Very great feasting and triumphing is many times before the King both of men and women. This King hath little force by Sea, because he hath but very few ships.

This manner of carriage on mens shoulders is used in Peru, and in Florida.

[II. x. 1739.]

Hee hath houses full of Gold and Silver, and bringeth in often, but spendeth very little, and hath the Mines of Rubies and Saphires, and Spinelles. Neere unto the Palace of the King, there is a Treasure wonderfull rich; the which because it is so neere, hee doth not account of it: and it standeth open for all men to see in a great walled Court with two Gates, which bee alwayes open. There are foure Houses gilded very richly, and covered with Lead: in every one of them are Pagodes or Images of huge stature and great value. In the first is the Picture of a King in Gold with a Crowne of gold on his head, full of great Rubies and Saphires, and about him there stand foure Children of Gold. In the second house is the picture of a Man in Silver wonderfull great, as high as an house; his Foot is as long as a man, and hee is made sitting, with a Crowne on his head very rich with Stones. In the third house is the picture of a Man greater then the other made of Brasse, with a rich Crowne on his head. In the fourth and last house doth stand another made of Brasse, greater then the other, with a Crowne also on his head very rich with Stones. In another Court not farre from this, stand foure other Pagodes or Idols, marvellous great of Copper, made in the same place where they doe stand; for they bee so great, that they be not to be removed: they stand in foure Houses gilded very faire, and are themselves gilded all over save their heads, and they shew like a blacke Morian. Their expences in gilding of their Images are wonderfull. The King hath one Wife and above three hundred Concubines, by which they say he hath fourescore or fourescore & ten Children. He sitteth in Judgement almost every day. They use

Huge Idols.

no speech, but give up their supplications written in the Leaves of a Tree with the point of an Iron bigger then a Bodkin. These Leaves are an elle long, and about two inches broad; they are also double. Hee which giveth in his supplication, doth stand in a place a little distance off with a present. If his matter bee liked of, the King accepteth of his present, and granteth his request: if his sute be not liked of, hee returneth with his present; for the King will not take it.

Paper of the long leaves of a Tree.

In India there are few commodities which serve for Pegu, except Opium of Cambaia, painted Cloth of Saint Thome, or of Masulipatan, and white cloth of Bengala, which is spent there in great quantitie. They bring thither also much Cotton, Yarne red coloured with a Root which they call Saja, which will never lose his colour: it is very well sold here, and very much of it commeth yeerely to Pegu. By your money you lose much. The ships which come from Bengala, Saint Thome, and Masulipatan, come to the barre of Nigrais and to Cosmin. To Martavan a port of the Sea in the Kingdome of Pegu, come many ships from Malacca laden with Sandall, Porcelanes, and other wares of China, and with Camphora of Borneo, and Pepper from Achen in Sumatra. To Cirion a Port of Pegu come ships from Mecca with Woollen cloth, Scarlets, Velvets, Opium, and such like. There are in Pegu eight Brokers, whom they call Tareghe, which are bound to sell your goods at the price which they bee worth, and you give them for their labour two in the hundred: and they be bound to make your debt good, because you sell your Merchandizes upon their word. If the Broker pay you not at his day, you may take him home, and keepe him in your house: which is a great shame for him. And if hee pay you not presently, you may take his Wife and Children and his Slaves, and bind them at your doore, and set them in the Sunne; for that is the Law of the Countrey. Their current money in these parts is a kind of brasse which they call Gansa, wherewith you may buy Gold, Silver, Rubies, Muske,

An excellent colour with a Root called Saja.

Woollen cloth and Scarlets sold in Pegu.

The money of Pegu.

and all other things. The Gold and Silver is Merchandise, and is worth sometimes more, and sometimes lesse, as other wares bee. This brasen money doth goe by a weight which they call a Biza; and commonly this Biza after our account is worth about halfe a Crowne or somewhat lesse. The Merchandize which bee in Pegu, are Gold, Silver, Rubies, Saphires, Spinells, Musk, Benjamin or Frankincense, long Pepper, Tinne, Lead, Copper, Lacca whereof they make hard Waxe, Rice, & Wine made of Rice, and some Sugar.

The severall Merchandizes of Pegu.

The Elephants doe eate the Sugar Canes, or else they would make very much. And they consume many Canes likewise in making of their Varellaes or Idoll Temples, which are in great number both great and small. They bee made round like a Sugar loafe, some are as high as a Church, very broad beneath, some a quarter of a mile in compasse: within they be all earth done about with stone. They consume in these Varellaes great quantitie of Gold; for that they bee all gilded aloft: and many of them from the top to the bottome: and every ten or twelve yeeres they must be new gilded, because the raine consumeth off the Gold: for they stand open abroad. If they did not consume their gold in these vanities, it would bee very plentifull and good cheape in Pegu. About two dayes journey from Pegu, there is a Varelle or Pagode, which is the Pilgrimage of the Pegues: it is called Dogonne, and is of a wonderfull bignesse, and all gilded from the foot to the top. And there is an house by it, wherein the Tallipoies which are their Priests doe Preach. This house is five and fiftie paces in length, and hath three pawnes or walkes in it, and fortie great Pillars gilded, which stand betweene the walkes; and it is open on all sides with a number of small pillars, which bee likewise gilded: it is gilded with Gold, within and without. There are houses very faire round about for the Pilgrimes to lie in: and many goodly Houses for the Tallipoies, to Preach in, which are full of Images both of men and women, which are all gilded over with Gold.

The forme of their Temples or Varellaes.

The Tallipoies or Priests of Pegu.

Beautifull Temple.

[II. x. 1740.]

It is the fairest place, as I suppose, that is in the world: it standeth very high, and there are foure wayes to it, which all along are set with Trees of fruits, in such wise that a man may goe in the shade above two miles in length. And when their Feast day is, a man can hardly passe by water or by land for the great presse of people; for they come from all places of the Kingdome of Pegu thither at their Feast. *Solemne Feast.*

In Pegu they have many Tallipoies or Priests, which Preach against all abuses. Many men resort unto them. When they enter into their Kiack, that is to say, their holy place or Temple, at the doore there is a great Jarre of water with a Cocke or ladle in it, and there they wash their feet; and then they enter in, and lift up their hands to their heads, first to their Preacher, and then to the Sunne, and so sit downe. The Tallipoies goe very strangely apparelled, with one Camboline or thinne cloth next to their bodie of a browne colour, another of yellow, doubled many times upon their shoulder: and those two bee girded to them with a broad Girdle: and they have a Skinne of leather hanging on a string about their neckes, whereupon they sit, bare headed and bare footed; for none of them weareth Shooes; with their right armes bare, and a great broad Sombrero or shadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raine. When the Tallipoies or Priests take their Orders, first they goe to Schoole untill they bee twentie yeeres old or more, and then they come before a Tallipoie, appointed for that purpose, whom they call Rowli: hee is of the chiefest and most learned, and hee opposeth them, and afterward examineth them many times, whether they will leave their Friends, and the companie of all Women, and take upon them the habite of a Tallipoie. If any be content, then he rideth upon an Horse about the streets very richly apparelled, with Drums and Pipes, to shew that he leaveth the riches of the world to bee a Tallipoie. In few dayes after, he is carried upon a thing like an Horslitter, which they call

The Preaching and apparell of the Priests.

Rowlie or high Priest.

Orders how taken.

a Serion, upon ten or twelve mens shoulders in the apparell of a Tallipoie, with Pipes and Drums, and many Tallipoies with him, and all his friends, and so they goe with him to his House, which standeth without the Towne, and there they leave him. Every one of them hath his House, which is very little, set upon sixe or eight Posts, and they goe up to them with a Ladder of twelve or fourteene staves. Their Houses bee for the most part by the high wayes side, and among the Trees, and in the Woods. And they goe with a great Pot made of wood or fine earth, and covered, tyed with a broad girdle upon their shoulder, which commeth under their arme, wherewith they goe to begge their victuals which they eate, which is Rice, Fish, and Herbes. They demand nothing, but come to the doore, and the people presently doe give them, some one thing, and some another: and they put all together in their Pot: for they say they must eate of their Almes, and therewith content themselves. They keepe their Feasts by the Moone: and when it is new Moone they keepe their greatest feast: and then the people send Rice and other things to that Kiack or Church of which they bee; and there all the Tallipoies doe meete which bee of that Church, and eate the victuals which are sent them. When the Tallipoies doe Preach, many of the people carrie them gifts into the pulpit where they sit and preach. And there is one which sitteth by them to take that which the people bring. It is divided among them. They have none other Ceremonies nor service that I could see, but onely Preaching.

Houses and begging.

Observation of new Moones.

Jamahey five and twentie dayes journey Northeastward from Pegu.

I went from Pegu to Jamahey, which is in the Countrey of the Langeiannes, whom wee call Jangomes; it is five and twentie dayes journey Northeast from Pegu. In which journey I passed many fruitfull and pleasant Countries. The Countrey is very low, and hath many faire Rivers. The Houses are very bad, made of Canes, and covered with Straw. Here are many wilde Buffes, and Elephants. Jamahey is a very faire and great Towne, with faire houses of stone, well peopled, the streetes are

very large, the men very well set and strong, with a cloth about them, bare headed and bare footed: for in all these Countries they weare no Shooes. The Women bee much fairer then those of Pegu. Heere in all these Countries they have no Wheat. They make some cakes of Rice. Hither to Jamahey come many Merchants out of China, and bring great store of Muske, Gold, Silver, and many other things of China worke. Heere is great store of Victuals: they have such plentie, that they will not milke the Buffles, as they doe in all other places. Heere is great store of Copper and Benjamin. In these Countries when the people bee sicke they make a vowe to offer meat unto the Divell, if they escape: and when they bee recovered they make a Banquet with many Pipes and Drums and other Instruments, and dauncing all the night, and their friends come and bring gifts, Cocos, Figges, Arrecaes, and other Fruits, and with great dauncing and rejoycing they offer to the Divell, and say, they give the Divell to eate, and drive him out. When they bee dauncing and playing they will cry and hallow very loud; and in this sort they say they drive him away. And when they be sicke a Tallipoie or two every night doth sit by them and sing, to please the Divell that hee should not hurt them. And if any die hee is carried upon a great frame made like a Tower, with a covering all gilded with gold made of Canes, carried with fourteene or sixteene men, with Drums and Pipes and other instruments playing before him to a place out of the Towne and there is burned. He is accompanied with all his Friends and Neighbours, all men: and they give to the Tallipoies or Priests many Mats and Cloth: and then they returne to the house and there make a Feast for two dayes; and then the Wife with all the neighbours Wives and her friends, goe to the place where he was burned, and there they sit a certaine time and cry, and gather the peeces of bones which bee left unburned and burie them, and then returne to their houses and make an end of all mourning. And the men and women which bee neere of kin doe shave

Physicke in the Divels name.

They burne their Dead.

[II. x. 1741.]

their heads, which they do not use except it be for the death of a friend: for they much esteeme of their haire.

Caplan is the place where the Rubies and other precious Stones are found.

Caplan is the place where they finde the Rubies, Saphires, and the Spinelles: it standeth sixe dayes journey from Ava in the Kingdome of Pegu. There are many great high Hills out of which they digge them. None may goe to the Pits but onely those which digge them.

Anthony Galvano writeth of these Bals. Captaine Saris also and others.

In Pegu, and in all the Countries of Ava, Langeiannes, Siam, and the Bramas, the men weare bunches or little round balls in their privie members: some of them weare two and some three. They cut the skinne and so put them in, one into one side and another into the other side; which they doe when they bee five and twentie or thirtie yeeres old, and at their pleasure they take one or more of them out as they thinke good. When they be married the Husband is for every Child which his Wife hath, to put in one untill hee come to three, and then no more: for they say the women doe desire them. They were invented because they should not abuse the Male sexe. For in times past all those Countries were so given to that Villanie, that they were very scarce of people. It was also ordayned, that the Women should not have past three cubites of Cloth in their nether clothes, which they bind about them; which are so strait, that when they goe in the streets, they shew one side of the legge bare above the knee. The bunches aforesaid bee of divers sorts: the least be as bigge as a little Walnut, and very round: the greatest are as bigge as a little Hens egge: some are of Brasse, and some of Silver: but those of silver bee for the King and his Noblemen. These are gilded and made with great cunning, and ring like a little bell. There are some made of Lead, which they call Selwy, because they ring but little: and these be of lesser price for the poorer sort. The King sometimes taketh his out, and giveth them to his Noblemen as a great gift: and because hee hath used them, they esteeme them

greatly. They will put one in and heale up the place in seven or eight dayes.

The Bramas which bee of the Kings Countrey (for the King is a Brama) have their legges or bellies, or some part of their body, as they thinke good themselves, made blacke with certaine things which they have: they use to pricke the skinne, and to put on it a kind of Anile or Blacking, which doth continue alwayes. And this is counted an Honour among them: but none may have it but the Bramas which are of the Kings kindred.

The people of Pegu weare no Beards.

These people weare no Beards: they pull out the haire on their faces with little pinsons made for that purpose. Some of them will let sixteene or twentie haires grow together, some in one place of his face and some in another, and pulleth out all the rest: for he carrieth his pinsons alwayes with him to pull the haires out assoone as they appeare. If they see a man with a beard they wonder at him. They have their teeth blacked both men and women, for they say a Dog hath his teeth white, therefore they will blacke theirs.

Triall of suites.

The Pegues if they have a sute in the law which is so doubtfull that they cannot well determine it, put two long Canes into the water where it is very deepe: and both the parties goe into the water by the poles, and there sit men to Judge, and they both doe dive under the water, and he which remaineth longest under the water doth winne the sute.

Malacca.

The tenth of Januarie I went from Pegu to Malacca, passing by many of the Ports of Pegu, as Martavan, the Iland of Tavi, from whence commeth great store of Tinne which serveth all India, the Ilands of Tanaseri, Junsalaon, and many others; and so came to Malacca the eight of Februarie, where the Portugals have a Castle which standeth neere the Sea. And the Countrey fast without the Towne belongeth to the Malayos, which is a kind of proud people. They goe naked with a cloth about their middle, and a little roll of cloth about their heads. Hither come many ships from China, and from

the Malucos, Banda, Timor, and from many other Ilands of the Javas, which bring great store of Spices and Drugs, and Diamants and other Jewels. The voyages into many of these Ilands belong unto the Captaine of Malacca: so that none may goe thither without his licence: which yeeld him great summes of money every yeere. The Portugals heere have oftentimes warres with the King of Achem, which standeth in the Iland of Sumatra: from whence commeth great store of Pepper and other Spices every yeere to Pegu and Mecca, within the Red Sea, and other places.

The Voyage to Japan.

When the Portugals goe from Macao in China to Japan, they carrie much white Silke, Gold, Muske, and Porcelanes: and they bring from thence nothing but Silver. They have a great Caracke which goeth thither every yeere, and shee bringeth from thence every yeere above sixe hundred thousand Crusadoes: and all this Silver of Japan, and two hundred thousand Crusadoes more in Silver which they bring yeerely out of India, they imploy to their great advantage in China: and they bring from thence Gold, Muske, Silke, Copper, Porcelanes, and many other things very costly and gilded. When the Portugals come to Canton in China to traffique, they must remaine there but certaine dayes: and when they come in at the Gate of the Citie, they must enter their names in a booke, and when they goe out at night they must put out their names. They may not lie in the Towne all night, but must lie in their Boats without the Towne. And their dayes being expired, if any man remaine there, they are evill used and imprisoned. A man may keepe as many Concubines as hee will, but one Wife onely. All the Chineans, Japonians, and Cauchin Chineans doe write right downwards, and they doe write with a fine Pensill made of Dogs or Cats haire.

Eight hundred thousand Crusadoes in silver imployed yeerely by the Portugals in China.

[II. x. 1742.]

The writing of the people of China, &c.

Laban.

Laban is an Iland among the Javas from whence come the Diamants of the New water. And they find them in the Rivers: for the King will not suffer them to digge the Rocke. Jamba is an Iland among the Javas also,

Diamants.

Jamba.

from whence come Diamants. And the King hath a masse of earth which is Gold; it groweth in the middle of a River: and when the King doth lacke Gold, they cut part of the earth and melt it, whereof commeth Gold. This masse of earth doth appeare but once in a yeere; which is when the water is low: and this is in the moneth of Aprill. *Gold.*

Bima is an other Iland among the Javas, where the Women travell and labour as our men doe in England, and the Men keepe house and goe where they will. *Bima.*

The nine and twentieth of March 1588. I returned from Malacca to Martavan, and so to Pegu, where I remained the second time untill the seventeenth of September, and then I went to Cosmin, and there tooke shipping: and passing many dangers by reason of contrarie winds, it pleased God that wee arrived in Bengala, in November following: where I stayed for want of passage untill the third of Februarie 1589. and then I shipped my selfe for Cochin. In which Voyage wee endured great extremitie for lacke of fresh water: for the weather was extreame hot, and we were many Merchants and Passengers, and we had verie many calmes, and hot weather. Yet it pleased God that we arrived in Ceylon the sixth of March, where we staied five daies to water and to furnish our selves with other necessarie provision. This Ceylon is a brave Iland, verie fruitfull and faire; but by reason of continuall Warres with the King thereof, all things are verie deare: for he will not suffer any thing to be brought to the Castle where the Portugals be: wherefore oftentimes they have great want of victuals. Their provision of victuals commeth out of Bengala everie yeere. The King is called Raja, and is of great force; for hee commeth to Columbo, which is the place where the Portugals have their Fort, with an hundred thousand men, and many Elephants. But they be naked people all of them; yet many of them bee good with their Pieces which be Muskets. When the King talketh with any man, hee standeth upon one legge, and setteth *He returneth from Malacca.* *Bengala.* *Ceylon.*

the other foot upon his knee with his Sword in his hand: it is not their order for the King to sit but to stand. His apparell is a fine painted cloth made of Cotton-wooll about his middle: his haire is long and bound up with a little fine cloth about his head: all the rest of his bodie is naked. His Guard are a thousand men, which stand round about him, and hee in the middle; and when he marcheth, many of them goe before him, and the rest come after him. They are of the race of the Chingalayes, which they say *Large Eares.* are the best kind of all the Malabars. Their Eares are verie large; for the greater they are, the more Honourable they are accounted. Some of them are a spanne long. The Wood which they burne is Cinamon wood, and it smelleth verie sweet. There is great store of *Gemmes.* Rubies, Saphires, and Spinelles in this Iland: the best kinde of all bee here; but the King will not suffer the Inhabitants to digge for them, lest his Enemies should know of them, and make Warres against him, and so drive him out of his Countrey for them. They have no Horses in all the Countrey. The Elephants bee not so great as those of Pegu, which bee monstrous huge: but they say all other Elephants doe feare them, and none dare fight with them, though they bee verie small. Their Women have a cloth bound about them from their middle to their knee: and all the rest is bare. All of them bee *Blacke and little people.* Blacke and but little, both Men and Women. Their Houses are verie little, made of the branches of the Palmer or Coco-tree, and covered with the Leaves of the same tree.

The eleventh of March wee sayled from Ceylon, and *Cape de Comori.* so doubled the Cape of Comori. Not farre from thence, betweene Ceylon and the maine land of Negapatan, they fish for Pearles. And there is fished every yeere verie much; which doe serve all India, Cambaia, and Bengala, it is not so orient as the Pearle of Baharim in the Gulfe *Coulam.* of Persia. From Cape de Comori, wee passed by Coulam, which is a Fort of the Portugals: from whence commeth great store of Pepper, which commeth for Portugall: for

oftentimes there ladeth one of the Carackes of Portugall. Thus passing the Coast we arrived in Cochin the two and twentieth of March, where wee found the weather warme, but scarcitie of Victuals: for here groweth neither Corne nor Rice: and the greatest part commeth from Bengala. They have here very bad water, for the River is farre off. This bad water causeth many of the people to bee like Lepers, and many of them have their legges swollen as big as a man in the waste, and many of them are scant able to goe. These people here be Malabars, and of the race of the Naires of Calicut: and they differ much from the other Malabars. These have their heads very full of haire, and bound up with a string: and there doth appeare a bush without the band wherewith it is bound. The men be tall and strong, and good Archers with a long Bow and a long Arrow, which is their best weapon: yet there bee some Calivers among them, but they handle them badly.

Cochin.

People with swollen legges mentioned also by Job. Huygen.

Here groweth the Pepper; and it springeth up by a Tree or a Pole, and is like our Ivie berry, but something longer like the Wheat-eare: and at the first the bunches are greene, and as they waxe ripe they cut them off and drie them. The leafe is much lesser then the Ivie leafe and thinner. All the Inhabitants here have very little houses, covered with the leaves of the Coco-trees. The men be of a reasonable stature; the women little; all blacke, with a cloth bound about their middle hanging downe to their hammes: all the rest of their bodies be naked: they have horrible great Eares with many rings set with Pearles and Stones in them. The King goeth incached, as they doe all; he doth not remaine in a place above five or sixe dayes: he hath many houses, but they be but little: his Guard is but small: he removeth from one house to another according to their order. All the Pepper of Calicut and course Cinamom, groweth here in this Countrey. The best Cinamom doth come from Ceylon, and is pilled from fine young Trees. Here are verie many Palmer or Coco-trees, which is their chiefe

How Pepper groweth.

[II. x. 1743.]

Blacke people.

food: for it is their meat and drinke: and yeeldeth many other necessarie things, as I have declared before.

The King of Calicut. The Naires which be under the King or Samorin, which bee Malabars, have alwayes Warres with the Portugals. The King hath alwayes peace with them; but his people goe to the Sea to rob and steale. Their chiefe Captaine is called Cogi Alli; he hath three Castles under him. When the Portugals complaine to the King, he saith he doth not send them out: but hee consenteth that they goe. They range all the Coast from Ceylon to Goa, and goe by foure or five Parowes or Boates together; and have in every one of them fiftie or threescore men, and boord presently. They doe much harme on that Coast, and take every yeere many Foists and Boates of the Portugals. Many of these people bee Moores. This Kings Countrey beginneth twelve leagues from Cochin, and reacheth neere unto Goa. I remained in Cochin untill the second of November, which was eight moneths; for that there was no passage that went away in all that time: if I had come two dayes sooner I had found a passage presently. From *Goa.* Cochin I went to Goa, where I remained three dayes. From Cochin to Goa, is an hundred leagues. From Goa *Chaul.* I went to Chaul, which is threescore leagues, where I remained three and twentie dayes: and there making my provision of things necessarie for the Ship, from thence I departed to Ormus; where I stayed for a passage to Balsora *Ormus.* fiftie dayes. From Goa to Ormus is foure hundred leagues.

Heere I thought good, before I make an end of this my Booke, to declare some things which India and the Countrey farther Eastward doe bring forth.

The Pepper tree. The Pepper groweth in many parts of India, especially about Cochin: and much of it doeth grow in the Fields among the bushes without any labour: and when it is ripe they goe and gather it. The Shrub is like unto our Ivie-tree: and if it did not runne about some Tree or Pole, it would fall downe and rot. When they first gather it, it is greene; and then they lay it in the Sunne, and it becometh blacke.

The Ginger groweth like unto our Garlike, and the root is the Ginger: it is to bee found in many parts of India. *Ginger.*

The Cloves doe come from the Iles of the Moluccoes, which bee divers Ilands: their Tree is like to our Bay-tree. *Cloves.*

The Nutmegs and Maces grow together, and come from the Iles of Banda: the tree is like to our Walnut-tree, but somewhat lesser.

The white Sandoll is wood very sweet and in great request among the Indians; for they grind it with a little water, and annoint their bodies therewith: it commeth from the Ile of Timor. *Nutmegs and Maces.*

Camphora is a precious thing among the Indians, and is sold dearer then Gold. I thinke none of it commeth for Christendome. That which is compounded commeth from China: but that which groweth in Canes and is the best, commeth from the great Ile of Borneo. *Camphora.*

Lignum Aloes commeth from Cauchinchina. *Lignum Aloes.*

The Benjamin commeth out of the Countries of Siam and Jangomes.

The Long Pepper groweth in Bengala, in Pegu, and in the Ilands of the Javas. *Long Pepper.*

The Muske commeth out of Tartarie, and is made after this order, by report of the Merchants which bring it to Pegu to sell; In Tartarie there is a litle beast like unto a yong Roe, which they take in snares, and beat him to death with the blood: after that they cut out the bones, and beat the flesh with the blood very small, and fill the skin with it: and hereof commeth the Muske. *Muske.*

Of the Amber they hold divers opinions; but most men say it commeth out of the Sea, and that they finde it upon the shores side. *Amber.*

The Rubies, Saphires, and Spinelles, are found in Pegu. *Rubies, Saphires, and Spinelles.*

The Diamants are found in divers places, as in Bisnagar, in Agra, in Delli, and in the Ilands of the Javas. *Diamants.*

The best Pearles come from the Iland of Baharim in the Persian Sea, the worser from the Piscaria, neere the Ile of

Ceylon, and from Aynam a great Iland on the Southermost Coast of China.

Spodium. Spodium and many other kindes of Drugges come from Cambaia.

Now to returne to my Voyage; from Ormus I went to *Basora.* Balsora or Basora, and from Basora to *Babilon.* Babilon: and wee passed the most part of the way by the strength of men by halling the Boat up the River with a long cord. From Babilon I came by land to Mosul, which standeth neere to Ninive, which is all ruinated and destroyed; it standeth [II. x. 1744.] fast by the River of Tigris. From *Mosul.* Mosul I went to *Merdin.* Merdin, which is in the Countrey of the Armenians; but now there dwell in that place a people which they call *Orfa.* Cordies, or Curdi. From Merdin I went to Orfa, which is a very faire Towne, and it hath a goodly Fountaine full of Fish; where the Moores hold many great Ceremonies and opinions concerning Abraham: for they say hee did *Bir.* once dwell there. From thence I went to Bir, and so passed the River of Euphrates. From Bir I went to *Aleppo.* Aleppo, where I stayed certaine moneths for companie; *Tripolis.* and then I went to Tripolis; where finding English shipping, I came with a prosperous voyage to London, where by Gods assistance I safely arrived the nine and twentieth of Aprill 1591. having beene eight yeeres out of my native Countrey.

Chap. VII.

Indian Observations gathered out of the Letters of Nicolas Pimenta, Visiter of the Jesuites in India, and of many others of that Societie, written from divers Indian Regions; principally relating the Countries and accidents of the Coast of Coromandel, and of Pegu.

N. Pimentas Letter.

NIcholas Pimenta, the Indian Visiter in his Letter to Claudius Aquaviva the Generall of the Jesuites, relateth his visitation-Voyage from Goa in December 1597. To Cochin first, the occurrents wherein hee had certified by Letter in the Viceroyes ship or Caracke, which being richly laden was accidentally and irrecoverably fired, the Ordnance thundring Death and lightning manifold mischieves to the Rescuers. Hee sent from Cochin a Mission to Bengala, Francis Fernandes, and Dominicke Sosa; another to Pegu, Melchior Fonsera, and Andrew Boves. The effect whereof appeared in their letters. Fernandes writ from Siripur in Bengala, in Januarie 1599. the dangers of their Voyage by Malabar Pirats, a three dayes Tempest, the shelves of Ganges, before they arrived at Gullum, two hundred and ten miles up that River: where they left one of their Societie which could meanly write to teach that Schoole. Sosa indevoured to learne the Bengalan Language and translated into it a tractate of Christian Religion, in which were confuted the Gentile and Mahumetan errours: to which was added a short Catechisme by way of Dialogue, which the Children frequenting the Schoole learned by heart, and taught the Servants in their Families, with the signe of the Crosse and other things belonging to Christianitie. They perswaded them to erect an Hospitall, buying a house and housholdstuffe to that purpose, and reformed the courses of many which lived in Piracie, and loose lusts: and in

Carrick burnt.

Letter of Francis Fernandes.

October departed thence to the Great Port sixe hundred miles from the Small Port or Porto Pequeno, not without dangers from Tigres and Theeves. In the midway in the *Chandecan.* Kingdome of Chandecan, where they stayed a moneth to reforme disorders by Lusts and Discord, and Baptised two hundred; The King gave them a place to build a Church in, and monies to that purpose, with libertie to Preach the *Lac.* Gospell. In the Woods of that Kingdome great store of Waxe is made which is thence transported to other parts of India. At Siripur in December, they arrived and were received as Angels from Heaven, by reason the Bishop of Cochin had Excommunicated the new Captayne with his followers, from which Sentence they hoped the Jesuites *Note the cause why Jesuites & Friers have so much prevailed; viz. their exemptions from ordinarie Jurisdiction & priviledges above it by Papall grants.* would exempt them: and although wee were loth to intermeddle, yet could we not but give answer to them. At Siripur the Governour gave us leave to Preach and assigned sixe hundred peeces of Gold for revenue, and roome to build a Church, with promise of all necessaries. I send you two Boyes of Bengala to bee instructed in the Colledge, and next yeere will send two others as your Worship commanded. When we came to Chatigan wee learned that the King of Aracan was gone to the warre of Pegu. Thus farre Fernandes.

Boyes sent. N. Pimenta.

Father Baltasar Sequeira was Elected to the Peguan mission, which went to the Towne of Saint Thomas, thence to sayle with the first opportunitie with Father John Costa for Pegu: but wee arrived at Saint Thomas before they were gone. We departed from Cochin, and in the way visited the new Church in the Kingdome of *Porca.* Porca; thence came to Coulan, and passed the rest of the *Coulan. Travancor. Madure.* way with great feare; for the King of Travancor had certified us, that the King of Madure was comming against him with seventie thousand armed men, and many Elephants. But wee visited three and thirtie Churches in *C. Cori.* his Kingdome, and turned to the Promontorie Cori, and beyond that to the Fishing Coast even to Turacurin. In the Towne Punicale, I met F. Henrie whom F. Xavier had there left two and fiftie yeeres before, still of able

bodie, and daily writing in the Malabar language to illustrate the Christian Religion. Periapatan is the chiefe Citie of the Paravelines, where wee left a Residence of two Priests, which might passe as farre as Tripalacur, which two places by Cape Ramanaucor are made farre distant by Sea, but by Land are neere each other. We passed that Cape and came to Talemanare at the entrance of the Ile Manare, and having visited the Churches in that Iland, passed the River and went by land to the Pearle-fishing.

Periapatan.

Tripalacur.

[II. x. 1745.]

Ile Manare.

Wee rested all night in the Tents of Fishermen, which with many lights round about prohibited the assaults of Elephants. But we saw nothing but Peacockes; and a Viper had conveyed herselfe into our stuffe, which useth to kill within seven houres after her striking, which was espied. There come from the Regions about sixtie thousand into these Tents of Fishermen, bringing all their Families: Our Priests say Masse in the Churches erected on the shore, appease tumults and have care of good order, without whom all that companie would bee dissolved. Wee passed from Manare not without great perill by tempest to Negapatan, where Father Francis Paez lieth buried, whom the Inhabitants worship as a Saint. Many Portugals dwell there, and many winter there, which come from the Coast of China, Bengala, Pegu, and Malaca. They buy a place for five hundred Duckets for a new Residence of ours.

The fishing Coast.

Peacockes.

Viper.

Pearle-fishing.

Negapatan.

F. Paez worshipped.

The Naich of Tanjaor desired a Church in his Port, and at Trangobar sixe miles from Negapatan another was begun. From hence wee went by land to Saint Thomas, travelling twelve dayes in a pleasant Countrey, beautified with Groves and Streames, enriched with a fertile soile and wholsome eyre. But so prodigious and innumerable were their Idols, in many very faire Temples, and other lesse Oratories almost without number, that Superstition contended with Ambition; and the Colosses of their Idols were removed from place to place in Chariots as high as steeples, by thousands of men setting their shoulders to the Wheeles. In our way wee saw Cidambaran the mother

Naichus or King of Tanjoar.

Trangobar.

Idols and Idol chariots.

Cidambaran.

Citie of their Superstitions, furnished with gorgeous Temples. Their Brachmanes have thirtie thousand Duckets revenue, whereof but twelve thousand are now payed.

Naichus or King of Gingi.

The Naichus of Gingi was come thither, in whose Dominion it standeth. Hee commanded that we should be brought to his Presence. Before us two hundred Brachmanes went in a ranke to sprinkle the house with Holy water, and to prevent Sorcerie against the King, which they use to doe every day that the King first entreth into any house. We found him lying on a silken Carpet leaning on two Cushions, in a long silken Garment, a great Chaine hanging from his necke, distinguished with many Pearles and Gemmes, all over his brest, his long haire tyed with a knot on the crowne, adorned with Pearles; some Princes and Brachmanes attended him. He entertained us kindly, and marvelled much that wee chewed not the leaves of Betele which were offered us, and dismissed us with gifts of precious Clothes wrought with Gold, desiring a Priest of us for his new Citie which hee was building. The next day wee went away, which we had not done, had any told us of a strange Spectacle that day there to bee seene, which wee after came certainly to know.

Superstitious madnesse of Jogues.

Hanimants Legend. Ape-deitie. Legendarie lies.

There were twentie Priests which they call Jogues, which threw themselves from the highest pinnacle of the Temple for this cause. There is a Temple of Perimal, in which is worshipped an Ape called Hanimant, whom they report to have beene a God, and for I know not what offence, with many other thousands of Gods (in like wise metamorphosed) to have beene transformed into an Ape, and to have ruled over all those Apes in that place. But having necessarie occasion to passe from Ramanancor to Ceilan, wanting shipping, hee leaped over the waters, and at every leape made an Iland or hill of Sands, so making way for himselfe and his. They say it was his Tooth, which the Viceroy Constantine cast into the fire, notwithstanding the Ethnikes offer of three hundred thousand

Duckets for the Redemption. These Ethnikes also fable, that a holy man at Cidambaran for penance sake kept his foot many yeeres nayled thorow with an Iron nayle; and when God forbad him that penance, hee refused and said he would never give it over, till hee might see God dancing about him. At length God yeelded to him, and with the Sunne, Moone, and Starres danced before that Saint, they playing on Instruments and dancing. From God, as he danced, fell a Gold chaine off his foot, whence Cidambaran received the name, signifying A Golden Chaine. Now at this time was a great Controversie amongst these Gentiles, whether it were lawfull to place the Signe of Perimal (which is nothing but a Mast or Pole gilded, with an Ape at the foot) in the Temple of Cidambaran. Some refused, others by their Legats importunatly urged, and the Naichus of Gingi Decreed to erect it in the Temple, the Priests of the Temple which were the Treasurers, withstanding, and threatning if it were done to cast downe themselves from the top. The Brachmanes of the Temple sware to doe the like after they had buried the former, which yet after better advise they performed not. About twentie had perished in that precipitation on that day of our departure; whereat the Naichus angrie, caused his Gunners to shoot at the rest, which killed two of them, the rest wandring in uncertaine places. A Woman also was so hote in this zealous quarrell that shee cut her owne throat. The Mast with the Ape was neverthelesse erected.

Saint Thomas or Meliapor.

Wee travelled by the favour of the Naichus and the Princes of Trividin, and Salavaccha his Subjects, to Saint Thomas. This was the ancient Citie Meliapor, sometimes chiefe Citie of the Kingdome of Coromandel, now subject to the Ragiv or King of Vissanagor, (by the Portugals called Bisnaga, and by Writers termed Narsinga, of a King of that name) who of the Ethnikes in those parts is acknowledged with this portentuous Stile. The Husband of Subvast (that is) of good Fortune, God of great Provinces, King of the greatest Kings, and God of Kings,

Prodigious title of the King of Bisnagar.

[II. x. 1746.]

Lord of all Horse-forces, Master of those which know not how to Speake, Emperour of three Emperours, Conquerour of all which hee seeth, and Keeper of all which hee hath overcome; Dreadfull to the eight Coasts of the world, the Vanquisher of Mahumetan Armies, Ruler of all Provinces which hee hath taken, Taker of the Spoiles and Riches of Ceilan; which farre exceedeth the most Valiant men, which cut off the head of the Invincible Viravalalan; Lord of the East, South, North, West, and of the Sea; Hunter of Elephants; which liveth and glorieth in virtue Militarie. Which titles of Honour enjoyeth the most Warlike Vencatapadin Ragiv Devamagan Ragel, which now raigneth and governeth this World. Hee now resideth in Chandegrin, and in times past raigned farre and wide, from Cape Cori to the Kingdomes adjoyning to Goa, on the Coasts of both Seas, till Idalcan and others (as the Naichi before mentioned) shooke off his yoke. Hee was now embroiled in warre with the Naichus of Madure. I appointed Father Simon Sa Rector of the Colledge of Saint Thomas, to begin a Mission thither as soone as hee could. A Seminarie was erected at Meliapor, of the chiefe Children of the Badagades by the almes of Devout men, and a Schoole of the Malabars adjoyned, in which is taught the Tongue of Tamul (or vulgar) and the Badagan used by the Courtiers. Whiles a new Peguan mission was talked of, there came ships from Pegu which related the turbulent state of that Kingdome, and I will heere adjoyne what I learned of credible persons which a long time had beene eye-witnesses of Pegues prosperitie and adversitie.

Chandegrin.

Relations of Pegu.

THe King of Pegu, Father of the present, of the race of the Bramas, was the mightiest of all which have raigned in Pegu. For hee subdued twelve Kingdomes to his Empire * viz. the Kingdome of Cavelan, whence come the best Saphires and Rubies; Ava, in which are Mines of Ciprian Brasse, Lead and Silver; Bacan, in which are many Gold mines; Tangram, which abounds

**Fredericke saith, that this King had 26. Kings subject to him.*

with Lead and Lac; Prom, which aboundeth also in Lead and Lac; Jangoma, stored with Copper, Muske, Pepper, Silke, Gold, Silver; Lawran, where is store of Bejoine, enough to lade ships; the eight and ninth, are the Kingdomes of Trucon, whence many China wares are transported to us; the tenth and eleventh, are the Kingdomes of Cablan abounding in Gemmes, neere to the Kingdome of Aava, betwixt it and China. The twelfth, is the Kingdome of Sion (or Siam) which he subdued last, and in that Expedition is said to have armed 1060000. men, taking one of ten with him to that warre. Hee raigned sixe and thirtie yeeres in such affluence of all things, that one hundred Ships laden with Rice would not have seemed to diminish the store. The plentie of Gemmes was such, that in one moneth a man might have bestowed many talents of Gold thereon. Yet now there are scarcely found in all that Kingdome any men, but a few which with the King have betaken themselves to the Castle, which with Women and Children are said not to exceed seven thousand. For in late times they have beene brought to such miserie and want, that they did eate Mans flesh and kept publike shambles thereof, Parents abstained not from their Children, and Children devoured their Parents. The stronger by force preyed on the weaker, and if any were but skinne and bone, yet did they open their intrailes to fill their owne and sucked out their braines. The women went about the streets with knives to like butcherly purposes. The cause of this misery was this.

See Fredericke of this Expedition, then in Pegu.

Miseries of Pegu: and how caused.

The former King being dead, his Sonne the second moneth of his Raigne hearing that the King of Ava his Uncle affected some change of State, and that fortie of his Grandes had conspired with him, committed those fortie and Burned them all, together with their Wives, Children, Friends and Familiers, causing all that fled out of the fire to bee Cut in peeces. This estranged his Subjects hearts, whereof hee had experience in the Warre against his Uncle, and therefore offered him single Combate

Miserable execution.

See this Combate before in Balbi.

upon an Elephant, the survivor to possesse the Scepter. In this Combat, the King of Pegu slew his Uncle of Ava. But whiles hee was in that expedition, the King of Siam entred the Peguan Confines with an Armie as farre as a Towne called Satan, divulging a rumour that hee came to ayde his Lord the King. This was much stomacked by the King of Pegu, who sent an Armie against him, commanding the Generall to bring him Captive. But this Armie disposed it selfe, and neglecting the Kings command, returned to their homes. The King after his returne sent to the Siamite to come to him, who offered to continue his Tribute, but refused to come.

Siam invaded. Two yeeres after, the Peguan with an Armie of nine hundred thousand men, marcheth against Siam and besiegeth it. The Siamite makes him faire offers, but protracted the time till the third moneth, that in the inundation which happeneth in March, the Kings Armie might be indammaged. That River like Nilus (but in another moneth) useth to cover one hundred and twentie miles circuit in ground, and so overwhelmed this Armie, *Peguan losses.* that scarcely seventy thousand of that great multitude returned to Martavan, and those without Horses and Elephants. The King of Pegu having once and againe made such Expeditions in vaine, at length hee sent his Brother the King of Jangoma with many Commanders; twise also hee sent his Sonne thither with a great Armie: which committed hostile spoyles, but yet ever returned with the losse of more then halfe their Armie: and his Sonne in the last Expedition was killed with shot of a Piece. Thus enraged and resolved to revenge, hee made [II. x. 1747.] great preparations three yeeres together, and then thought to carrie with him all the Peguans to this warre. But of them, presenting the former dreadfull slaughters and losses to their mindes, some became Talapoies (Friers in their Ethnicisme) others hid themselves in Desarts, and Woods, and many sold themselves for Slaves. The King caused Ximibogo his Uncle to search the publike Records, and to presse one halfe to the warres, he also proclaimed that all

which in such a space had turned Talapoies should returne secular; the young should be compelled to the warres, the old to be exiled into the Region of the Bramas, whom hee after changed away for Horses. Hee ordained also that all the Peguans should be branded in the right hand, that every mans name, Countrie and condition might be known. They seeing themselves thus opprobriously branded, Talapoies forced to returne Secular, and old men exchanged for Horses, began to rebell.

Cosmi destroyd.

The Cosmians first set a King over them, against whom the King sent an Armie, which spoiled all the Countrie, and brought many Captives, whom the King caused to be burned: and continuing his warre upon them, forced by famine, they yeelded to his mercy, but he with exquisite torments slue them all. The next stage of his furie was the Kingdome of Ava, where hee commanded his sonne the Governour to bring them all into the Kingdome of Pegu, now so destitute of Inhabitants; but the aire not agreeing, they brake out in pushes and diseases, which also infected the Natives, that some with impatience of the torture threw themselves into the River. Some of the Pegusians in this time had with the Siamites help, brought the Castle of Murmulan into their possession, whom the King besieged a yere together. And the Siamites comming on them unexpected, overthrew his Armie, killed his Horses and Elephants, slue and drowned many, tooke others: and so became Lords of all that Countrie, and many Peguan Peeres fled to them; whose wives, children, and families the King after his manner destroyed utterly with fire, sword and water. And thus the whole tract from Pegu to Martavan and Murmulan, was brought to a Wildernesse.

Ava dispeopled.

Murmulan alienated.

Martavan desolate.

Whiles hee besieged Murmulan, hee sent for his sonne the Vice-roy of Prom, who imagined that it was to proclaime him Heire apparant and so preferre him to his elder brother the Prince of Ava: but when he came was sent to the siege of Murmulan, which he excusing was threatned by his father, and commanded presently to

salute his brother, and bee gone thither. Hee returned to Prom, and rebelled against his father. In these broiles the Siamite taketh opportunitie, and marcheth against Pegu in harvest time. Some of their fruits were hastily inned, the rest burned by the Kings command. The Siamite layeth siege to Pegu, in which were then numbred an hundred and fifty thousand Peguans, Bramans, and of other Nations; three thousand peeces of Ordnance, one thousand of them brasse. The siege continued from Januarie to Aprill, 1596. By the helpe of some Portugals and Turkes, the Citie escaped, and the rumour of Portugals comming by the way of Camboia raised the siege, the Siamite fearing to lose his owne, whiles he sought to winne that which was anothers. But Famine succeeded with a worse siege, which made the forren Souldiers leave the Citie, a few remayning which were fled from Tangu. The King hereupon commanded the King or Vice-roy of Tangu, to gather the harvest then ripe, and to imbarke it and the people for Pegu. Hee answered that hee would send halfe, and that he or his sonne would come. The King sends foure principall men to fetch him and the provision by force. The Tanguan kills those Commissioners, possessed himselfe of the ships and Souldiers, and by Proclamation prohibiteth returne and aide to Pegu. Thus the famine encreased in the Citie, insomuch that they killed and did eate each other. The King caused the people to be numbred, and there finding seven thousand Siamites, caused them all to be slaine, and divided the provision to the rest, of which there were not of all ages and sexes above thirty thousand remayning.

Prom threatned.

Pegu besieged.

Forsaken.

Famished.

The King of Prom held out three yeeres against his father, and then repenting, sent messengers that he would bring all the people of Prom, which were 50000. to the Citie. Hereupon the King pardoned him, and sent him presents. But his chiefe Counsellour which had set him on worke, fearing his head would be the price of his reconciliation, poisoned this young Prince, and aspiring

to the Kingdome, was within seven dayes after killed by the Grandes, of whom every weeke almost yeelded a rising Sunne setting in a bloudy Cloude: insomuch that in two moneths space, of fifty thousand scarcely fifty men remained, which going to Pegu, left Prom to the habitation of wilde beasts. *Prom made a Wildernesse.* Many Pegusians yet remained in other Countries whither they had fled, as in Jangoma, Arracan, Siam. The Talipois perswaded the Jangoman, brother to the King of Pegu, to usurpe the Kingdome, which he refused, pretending his Oath. They replied, *Trickes for treason.* that no Religion hindered, if he placed his brother in the Vahat, that is a Golden throne, to be adored of the people for a God. He also found out another tricke, that his brother of Pegu was borne before his father was enthronized, himselfe after he was now King, begotten also of the old King of Pegus daughter, whereas the Kings mother was not a Kings daughter. The King is said to have killed two hundred Eunuches, lest they should betray his huge treasures: it is also reported, that his father *Great treasures.* caused to be cast three hundred sixty sixe Combalengas of Gold (a great kinde of Gourd) which none knoweth where they be. He hath also sixty seven Idols of Gold adorned with Jewels of all sorts, foure Store-houses with great plenty of Lead, Brasse, Ordnance, without weight. [II. x. 1748.] This was then the state of the Kingdome of Pegu, brought to one Citie, and that almost destroyed.

The rest wee will supply out of the Epistle of Andrew *Fernandes his Letter.* Boves, and Francis Fernandes, Jesuites. This writes concerning Martavan, that it is a large Kingdome, but now desolate by the Siamites warre no lesse then Pegu. But two hundred thousands of the Inhabitants lurke in Woods and Mountaines. The King hath only two or three fortified Cities, not able to withstand the Siamite. The fertilitie of that Countrie is such, that it yeeldeth yeerely a *Martavans fertilitie.* threefold Harvest, and at what time of the yeere soever they sowe, the seeds come to ripenesse. Cochin and Malaca alone carrie from thence yeerely thirty ships laden with Graine. The Woods also abound with divers Fruit-

trees; the Herbes are almost all both odoriferous and medicinable. It is able to lade yeerely twenty of the greatest ships with Pitch and Timber. Their Fountaines, Rivers, wilde and tame Beasts, Mines of Gold, Silver, Brasse, Iron, and Lead, also of Rubies and Gemmes, likewise their commodious Ports I omit: as also the temperature of the aire, and the hopes of converting the countrie, since frustrated.

Boves his Letter. King of Pegu taken.

Boves writeth, the eight and twentieth of March, 1600, that the King of Pegu beleagred with a straight siege by the Kings of Tangu and Arracan, delivered himselfe (unable to hold out any longer) to the King of Tangu, which caused his head and the Queenes also to bee cut off. The like he did to his sonne the Prince. After this he went to the Tower where the Kings treasure was kept, which was so much that scarcely sixe hundred Elephants and as many Horses were sufficient to carrie away the Gold and Gemmes onely. For I say nothing of the Silver and other Metals, as things of no price. The King of Arracan then absent, hearing that the King of Tangu against his agreement with him had taken all this treasure for himselfe, and dismissed the Armie without his Knowledge, came thither with the aide of the Portugals to invade Tangu. I went thither with Philip Brito, and in fifteene dayes arrived at Sirian, the chiefe Port in Pegu. It is a lamentable spectacle to see the bankes of the Rivers set with infinite fruit-bearing trees, now overwhelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched Peguans, killed or famished and cast into the River, in such numbers that the multitude of carkasses prohibiteth the way and passage of any ship; to omit the burnings and massacres committed by this the cruellest of Tyrants that ever breathed.

600. *Elephants and* 600. *horses burdens of gold and gems taken.*

Sirian. Miserable spectacle.

Silver and Brasse.

The King of Arracan is now ending his businesse at the Tower of Macao, carrying thence the Silver which the King of Tangu had left, exceeding three millions, besides many and rare pieces of brazen Ordnance remayning in

that Castle. The Kings of Siam and Jangoma with great forces have invaded the King of Tangu to despoile him of his spoiles. The King of Arracan is yet Lord of Pegu, though not acknowledged by those which fled or hid themselves, and hath delivered the Port of Sirian to Philip de Brito, that the Peguan fugitives might have refuge under Portugall protection. Brito is in hand with building the Fort, and is earnest for a Residence of our Society. The King of Siam in his way towards Tangu made irruption into the Kingdome of Martavan, but was twice repelled with losse; and hath therefore reenforced his Armie, withall commanding two of his Captaines, for negligence and cowardise to bee drowned in Caldrons of scalding Oile, after which entring a third time hee hath subdued that Kingdome of Martavan. What after happened in Pegu and Siam, See before in Master Floris his Journall. Wee will returne to Coromandel with Pimenta.

Hot punishment for cold courage. Pet. Williams. Floris., sup. l. 3. cap. 14.

Pimenta.

THe Towne of Saint Thomas is famous by the Cathedrall Church, the Apostles Sepulchre, his house in the little Hill, his martyrdome in the great Hill, and the miracle of the Crosse. Wee went thence to Gingi; the greatest Citie we have seene in India, and bigger then any in Portugall, Lisbon excepted. In the midst thereof is a Castle like a Citie, high walled with great hewen stone and encompassed with a ditch full of water: in the middle of it is a Rocke framed into Bulwarkes and Turrets, and made impregnable. The Naicus shewed us his golden stuffe, amongst which were two great Pots carried on their shoulders full of water for the King to drinke. The Jogues which had returned by land from Bengala, brought in such vessels water from Ganges for the Courtiers, they were encompassed with filthie base clothes, which they kissed as holy vessels notwithstanding. The Naicus appointed our lodging in the Tower, but the heat forced us to the Grove (though consecrated to an Idoll) the Jogues ambitiously affecting applause by tolerating in the open

Town of Saint Thomas.

Gingi.

Jogues successours of Gymnosophists. They have another sort called Sanasses, which live in Desarts, and sometimes come forth starke naked, as those mentioned by Onesicritus and Megasthenes, but not so learned.

Court the most intolerable Sun-beames, sometimes at noone (but sildome) interposing a thinne Vaile. Wee saw one of them, which being shut up in Iron Cage had there made himselfe perpetuall prisoner, so walking with his head and feet out, that he never could sit nor lie downe. At the sides of the Cave hung forth an hundred Lampes, which at certaine times foure Jogues his attendants lighted. He jetted with great jollitie and glorie as if he gave light to the world by his splendour.

The next day the inner part of the Castle was shewed us, having no entrance but by the Gates which are perpetually guarded. In the Court the younger sort were exercised in Tilts. Wee saw much Ordnance, Powder, and Shot; a [II. x. 1749.] Spring also of cleare water. The Naicus had beene here kept by his Uncle, whom yet by helpe of his friends he forced to become in the same place his unwilling successour, having put out his eyes. He was guarded homeward with a thousand armed men: in the Streete were ranked three hundred Elephants as it were fitted to the warre. At the Porch one entertained him with an Oration in his praise, a thing usuall in their solemne pompes. Christapanaichus (that is his name) shewed us another day his store of Jewels, and gave us leave in his new Citie, which hee called Christapatama, to fixe a residence and erect a Church, two hundred pieces of gold being assigned to the Priest thereof, his Letters Patents written in the Tamulan and Badagan Languages. This new Citie is seated in the Land Arungor, neere the mouth of the River Velarius. Thence we came to the River Colocam. Cholgana a great man received us with great kindnesse. Hee is old and severe, and hath caused Crocodiles to bee put in his River for his securitie, charging them not to hurt his owne people. They nevertheless killed a man, whereupon I knowe not by what arts hee tooke two of them which were the malefactors, and put chaines about their neckes, and cast them into a miry place, there to bee stoned by the people, and to die of famine. One of these we saw.

Cholganas Crocodiles charmed.

Wee passed thence to Trangambaran, and thence to Tanjaor, the walls whereof are built of hewen stone, and it is the seat of another Naichus, who had lately renounced the world and prepared himselfe for death, accompanied in that devotion by his seventy wives, all which were to be burned in the same fire with his carkasse. Hee had bestowed five thousand pieces of gold in sweet woods against that day. The Naichus of Madure is very superstitious, and resigned his Palace to his Idol Chochanada, upon the authoritie of a Priest which said the Idoll by night had bidden him tell the King, that hee or I must dwell in this house. Hee daily sits in judgement, a Bramene standing by, which ever and anone whineth out the name of the Idoll Aranganassa; and when one is weary another succeedeth, and continueth that acclamation, though hee sits sixe houres.

Trangubaram. Tanjaor.

70. Wives burned with their Husbands carkasse. See after.

Simon Sa writes from Meliapor, the twentieth of November, 1598. amongst many other things of Paparagiu, which in one house kept three hundred Brachmans, and gave hospitalitie to the Pilgrims which went to, or came from Tripiti, a famous Idoll three miles from Chandegrin. They purge their sinnes by washing their bodies and shaving their heads and beards. The Idoll is in a cold hill compassed with fertile valleyes abounding with fruits, which none dare touch. There are plenty of Apes, which are so tame, that they will take meate out of ones hand. The people take them for a Nation of gods which hold familiaritie with Perimal. They worship Perimal in many figures, of a Man, an Oxe, Horse, Lion, Hog, Ducke, Cocke.

Simon Sa his Letter.

The Archbishop of Goa Alexius Menesius visited the Diocesse of Angamala, the Archbishop there being dead: he caused their bookes to be purged from innumerable Nestorianismes, appointed eighty Parishes, kept a Synode, and tooke away those things, which in their bookes were against the Pope.

Reformation of Saint Thomas Christians.

Emanuel Carvalius in his Letters from Malaca, in Januarie, 1599. writeth of an Embassage sent thither from the

Letter of Carvalius

King of Camboia to obtaine some of the Fathers of Saint Paul (so the Jesuites are called in the East Indies) to bee sent into his Kingdome. This Kingdome of Camboia hath Cauci of Cochinchina on the North, Sion (or Siam) on the South, which also lieth in the midst betwixt Pegu and Camboia, the Sea on the other side. It hath a River which overfloweth yeerely. The Region is fertile, and hath also store of Bejoine and other merchandise. Within twenty yeeres last past this numerous people hath beene much diminished by warres with Siam. Beyond Camboia are the Laos, which inhabite on the Rivers sides, and Lakes made by it. For the River runneth twelve hundred miles, and the head thereof is not knowne by the Camboyans. The Laos which dwelt above on the River twenty yeeres agoe, would needs come downe the River with an Armie of two hundred thousand men, which all perished, and the King of Camboia perished also in the battell. His sonne by helpe of the Portugals expelled the Laos, which ten yeeres together infested the Countrie. They have many Cities and Temples like the Chinois and Japonians, with their Bonzos.

Camboya.

The Laos. See Frier Gaspar Cruz. to. 2. lib. 1. cap. 10.

Letters of Veiga.

Trivalur.

Idol-procession.

Blacke Santus.

Emanuel de Veiga from Chandegrin, in September, 1599. writeth of his Voyage from Saint Thomas thither. The second day at night they lay at Trivalur, where they saw their Idols solemne Procession by night, carried into the street by eight Porters in a high Throne: the Image it selfe not above three spannes long clothed with an upper garment of red silke, an inner shirt of linnen. An Elephant went before the pompe, consecrated to the Idoll, carrying a white Banner on his backe; and after him three Oxen sacred also thereto, on which sate Drummers: after them Trumpetters and Pipers with diversified Instruments, straight, crooked, great, small. These all made a confused sound, without any observation of order and time. After these came 30. women-dancers, which have devoted themselves to the Idols perpetuall service, which may not marrie, but prostitute themselves for the most part, all goodly and richly arrayed, all carrying Lampes

burning. And the Idol came in the Rere with his Porters and Priests, living on the revenues of the Temple. The common people followed with lights. They passed foure streets, and in their returne set the Idoll in a place erected with pillars with a stone roofe, and all the companie compassed the Idoll three times, which done, they carried him to the Temple, where foure Brachmanes entertained [II. x. 1750.] him, which bowed their heads to the Idoll; one of them bringing on his head a basket of boyled Rice for the Idols supper, attended with Fanners to scarre away Flies. When the meate was set downe, a Curtaine was drawne, lest any might see the Idoll eating, the Instruments sounding the while. Soone after the Curtaine was drawne againe, the Rice removed, the Ministers gone in, and one comes forth which makes an Oration in his praise, and then all went into the Temple, where foure houres were spent in idle-idol-rites. The King of Bisnagar gave us leave to erect a Church and make residence there, and was much delighted with the picture of Our Lady, and the things uttered by Father Ricius. This Father Francis Ricius writ at the same time of the great pleasure which the King tooke in beholding the Image of our Saviour, and of the blessed Virgin advocatæ nostræ, (these are his words) by whose intercession the King and Nobilitie became so kinde to us to give us leave to build a Church, erect Crosses, and convert men, insomuch that fifty families were to give place, and depart from the ground thereto assigned us. The King of Bisnagar writ a Letter to Pimenta, beginning thus, The King of Kings and Great Lord, the Knight of Knights, Ovencatepati, that is, King after God, &c.

Letter of Ricius.

Melchior Cotignus his Letter of that Mission mentioneth Alexander an Englishman a Brother of the Jesuiticall Order (Linschoten cap. 92. mentioneth Newbury, Fitch, and two other Englishmen imprisoned at Goa, where a Jesuite sought, in hope so to get the wealth of the Merchants in their hands, to bring them to their Order, whereto one was perswaded, a Painter, of which facultie they have few in the Indies, and so made use of

Letter of Cotignus. Alexander an English-Indian-Jesuite.

him, hoping also to winne the rest, which after escaped: Fitches Voyage yóu have before) He mentioneth also their superstitious opinion touching the Sunnes Eclipse, caused, as that of the Moone, when the Dragon (one of their constellations) biteth either of them; for which cause they all fast that day, crying out that the Dragon devoureth the Sunne. At the Feast of Perimals marriage was such concourse of people, that that dayes offering amounted to two hundred thousand Ducats, the King, Queene and Courtiers being present. The Idoll was carried in a great triumphall Chariot drawne by ten thousand men, about midnight, a mile and an halfe. The Feast of Kowes was solemnized a moneth before, and all the wayes filled with them: for they hold Perimal to have beene the sonne of a Kow. The rumour was that the King would warre upon the Naichus of Tangaor called Astapanaicus, but his death prevented it, his three hundred Concubines being burned with him to honour his Exequies, willingly leaping into the flames. Three Tribes are the principall Inhabitants of Chandegrin, Bramenes, Rajus, and Cietius, of which they say that Perimal brought forth the first out of his head, the second out of his breast, the third out of his bellie, the rest as baser vulgar from his feet. No marvell that they are all so apish from such original.

Greater eclips of wit then the Sunne.

Perimals feasts and legend.

Chap. VIII.

John Huighen van Linschoten his Voyage to Goa, and observations of the East Indies, abbreviated.

UPon the eight of Aprill, being Good-friday, in the yeere of our Lord 1583. which commonly is the time when their ships set sayle within foure or five dayes under or over, wee all together issued out of the River of Lisbon, and put to Sea, setting our course for the Ilands of Madera.

Chap. 3. The manner and order used in the ships in their Indian Voyages.

The ships are commonly charged with foure or five

hundred men at the least, sometimes more, sometimes lesse, as there are Souldiers and Saylers to be found. When they goe out they are but lightly laden, onely with certaine pipes of Wine and Oyle, and some small quantitie of merchandise, other thing they have not in, but balast, and victuals for the companie, for that the most and greatest ware that is sent into India, are Rials of eight, because the principall Factors for Pepper doe every yeere send a great quantitie of money, wherewith to buy Pepper, as also divers particular Merchants, as being the least ware that men can carrie into India: for that in these Rials of eight they gaine at the least forty per cento: when the ships are out of the River, and enter into the Sea, all their men are mustered, as well Saylers as Souldiers, and such as are found absent and left on land, being registred in the Bookes, are marked by the Purser, that at their returne they may talke with their Sureties, (for that every man putteth in Sureties) and the goods of such as are absent, being found in the ship are presently brought forth and prised, and an Inventorie being made, it is left to be disposed at the Captaines pleasure. The like is done with their goods that die in the ship, but little of it commeth to the owners hands, imbeseled and privily made away.

The Master and Pilot have for their whole Voyage forth and home againe, each man an hundred and twenty Milreyes, every Milrey being worth in Dutch money seven Gilders, and receive before hand, each man foure and twenty Milreyes, besides that they have Chambers both under in the ship, and Cabbins above the hatches, as also Primage, and certaine tunnes fraight. The like have all [II. x. 1751.] the other Officers in the ship according to their degrees, and although they receive money in hand, yet it costeth them more in gifts before they get their places, which are given by favour and good will of the Proveador.

The chiefe Boat-swain hath for his whole pay 50. Milreyes, and receiveth 10. in ready money. The Guardian, that is the quarter master, hath 1400. Reyes the moneth, and for fraught 2800. and receiveth 7.

Milreyes in ready money. The Seto Piloto, which is the Masters mate, hath 1200. Reyes, which is three Duckets the moneth, and as much fraught as the quarter Master. Two Carpenters, and two Callafaren which helpe them, have each man foure Ducats a moneth, and 3900. Milreyes fraught. The Steward that giveth out their meate and drinke, and the Merinho, which is he that imprisoneth men aboord, and hath charge of all the Munition and Powder, with the delivering forth of the same, hath each man a Milreye the moneth, and 2340. Reyes fraught, besides their Chambers and freedome of Custome, as also all other Officers, Saylers, Pikemen, Shot, &c. have every man after the rate, and every one that serveth in the ship. The Cooper hath three Duckets a moneth, and 3900. Reyes fraught. Two Strinceros, those are they which hoise up the Main-yard by a wheele, and let it downe againe with a wheele as neede is, have each man one Milrey the moneth, and 2800. Reyes fraught. Three and thirty Saylers have each man one Milrey the moneth, and 2800. Reyes fraught. Seven and thirty Rowers have each man 660. Reyes the moneth, and 1860. Reyes fraught, foure Pageants, which are Boyes, have with their fraught 443. Reyes the moneth, one master Gunner, and eight under him, have each man a different pay, some more, some lesse. The Surgeon likewise hath no certaine pay. The Factor and Purser have no pay but onely their Chambers, that is belowe under hatches, a Chamber of twenty pipes, for each man ten pipes, and above hatches each man his Cabbin to sleepe in, whereof they make great profit. These are all the Officers and other persons which sayle in the ship, which have for their portion every day in victuals, each man alike, as well the greatest as the least, a pound and three quarters of Bisket, halfe a Can of wine, a Can of water, an Aroba which is 32. pound of salt flesh the moneth, some dried Fish, Onions and Garleeke are eaten in the beginning of the Voyage, as being of small value; other provisions, as Sugar, Honie, Raisins, Prunes, Rice, and such like, are kept for those which are

sicke: yet they get but little thereof, for that the Officers keepe it for themselves, and spend it at their pleasures, not letting much goe out of their fingers: as for the dressing of their meate, Weede, Pots, and Pannes, every man must make his owne provision: besides all this there is a Clarke and Steward for the Kings Souldiers that have their parts by themselves, as the Saylers have.

This is the order and manner of their Voyage when they sayle unto the Indies, but when they returne againe, they have no more but each man a portion of Bisket and Water untill they come to the Cape de Bona Esperance, and from thence home they must make their owne provisions. The Souldiers that are passengers have nothing else but free passage, that is roome for a Chest under hatches, and a place for their Bed in the Orloope, and may not come away without the Vice-royes pasport, and yet they must have beene five yeeres Souldiers in the Indies before they can have licence, but the Slaves must pay fraught for their bodies, and custome to the King. The one and twentieth of September wee entred the River into the Road under the Land of Bardes.

Of the Towne and Iland of Goa, chiefe Citie of India.

THe Citie of Goa, is the Metropolitan or chiefe Citie of all the Orientall Indies, where the Portugals have their traffique, where also the Vice-roy, the Arch-bishop, the Kings Counsell, and Chancerie have their residence, and from thence are all places in the Orientall Indies, governed and ruled. There is likewise the Staple for all Indian commodities, whither all sorts of Merchants doe resort, comming thither both to buy and sell, and out of Arabia, Armenia, Persia, Cambaia, Bengala, Pegu, Sian, Malacca, Java, Molucca, China, &c. The Citie and Iland of Goa lieth under 15. degrees, on the North side, and is distant from the Equinoctiall, (by the way that the Portugals ships doe come thither from Mossambique) foure hundred miles. It is an Iland wholly compassed *Chap.* 28.

about with a River, and is above three miles great, it lieth within the Coast of the Firme Land, so that the Iland, with the Sea coast of the Firme Land, doe both reach as farre each as other into the Sea. It is onely separated from the firme Land, by an arme of the Sea, or of the River, that runneth in by the North side of the Towne, and so round about the Iland to the South side, where it entreth againe into the Sea, and is in forme almost like a Halfe-moone. The River runneth even unto the Towne, and is indifferent broad, there are betweene the Firme Land and the Iland, certaine small Ilands that are all inhabited by the naturall borne Countrimen, and on the other side of the Towne the River is there so small, that in Summer time, by wading to the knees in water, a man may passe it over on foot. On the which side the Iland hath a wall with certaine Bulwarkes, which the Portugals of late yeeres have caused to be made, to defend them from the Firme Land in time of warre, as it often hapneth, for it hath divers times beene besieged by Dialcan or Hidalcam, at the mouth and the entrie of the River. On the North side lieth the Land of Bardes, which is high
[II. x. 1752.] Land, under which Land the Portugals doe anchor safely out of all danger, and there they have a place to lade and
Bardes. unlade their wares. This Land of Bardes is also under the Portugall subjection, and is full of Villages inhabited with people that are of the Firme Land, lying above it, called
Canariins. Canariins, who for the most part are Christians, but observe their owne manner of apparell, which is to goe all naked, their privie members onely covered. This Land is full of Indian Palme trees, whereon the Indian Nuts called Cocos doe growe, as also all the other Ilands lying in the River. This Iland of Bardes is separated from the Firme Land by a small River, which is so little, that it cannot almost be discerned from the Firme Land. On the South side of the Iland of Goa, where the River runneth againe into the Sea, there commeth even out with the coast a Land
Salsette. called Salsette, which is also under the subjection of the Portugals, and is inhabited, and planted both with people

and fruit, like the Land of Bardes, and is likewise parted with a little River from the Firme Land. Betweene this Land of Salsette, and the Iland of Goa, lie also some small Ilands, all full of Indian Palme trees, and by the mouth or issue of the River, lieth an Iland which is called Goa Velha, that is old Goa, from whence there commeth no speciall thing, neither is it much inhabited. Those Lands of Bardes and Salsette, are by the Kings of Portugall let out to farme, and the rents thereof are employed to the payment of the Arch-bishop, Cloisters, Priests, and other the Kings Officers, yeerely stipends, which is granted them by speciall Priviledges and Patents from the King. The Iland is very hilly, and in some places so desart and rough, that on some sides men can hardly travell over land (but with great labour) to the Towne of Goa. The Iland even to the Sea side is full of Villages, and inhabited by the Canariins which are the naturall borne people of the Land, and doe altogether live by working upon the Land, and by their Palme trees. The Villages and dwellings of these Canariins are most round about the Iland, and on the water sides, or by small Lakes, whereof there are some few within the Iland, and the cause why they dwell thus, is for that the Palme trees will not growe in any other place but on lowe ground, by the waters, specially in sandy ground: so that there are no Palme trees to bee found on the high land within the Countrie unlesse it bee upon sandy grounds on the Sea Coast, or Rivers sides. On the East side of the Towne of Goa upwards, into the River, about three miles from the Towne of Bardes, lieth a place where the Portugals ships doe anchor, the River hath some creekes, and a ship of two hundred tunnes or there abouts, may easily discharge before the Towne, but the Portugals great ships must discharge themselves at Bardes: which being done, they may if they will freely goe and lie before the Towne. The Towne is well built with faire houses and streets, after the Portugall manner, but because of the heate they are somewhat lower. They commonly have their Gardens and Orchards at the

back-side of their houses, full of all kind of Indian fruits: as also the whole Iland through, they have many pleasant Gardens and Farmes, with houses to play in, and trees of Indian fruits whether they goe to sport themselves, and wherein the Indian women take great delight. The Towne hath in it all sorts of Cloysters and Churches as Lisbon hath, onely it wanteth Nunnes, for the men cannot get the women to travell so farre, where they should bee shut up, and forsake Venus.

Touching the Portugals justice and ordinances, as well in worldly as spiritual causes, they are all one as they are in Portugall. They dwell in the Towne among all sorts of Nations, as Indians, Heathens, Moores, Jewes, Armenians, Gusarates, Benianes, Bramenes, and of all Indian Nations and People, which doe all dwell and traffique therein, every man holding his owne Religion, without constraining any man to doe against his conscience, onely touching their ceremonies of burning the dead, and the living, of marrying and other supperstitions, and devillish inventions, they are forbidden by the Archbishop to use them openly, or in the Iland, but they may freely use them upon the Firme Land, and secretly in their houses, thereby to shunne and avoide all occasions of dislike that might be given to Christians, which are but newly baptised: but touching the worldly policy or good government of the Countrie, and executing of justice, as also for the ruling of the Townes-men in the Citie: it is common to them all, and they are under the Portugals law, and hee that is once christned, and is after found to use any heathenish superstitions, is subject to *Inquisition.* the Inquisition, whatsoever he be, or for any point of Religion whatsoever.

The Iland hath nothing of it selfe to nourish it withall, but only some Cattell, Hennes, Goats, Doves, &c. but very few, because of the barrennesse and evill situation of the place, which is a most hilly, barren, and wilde Countrie, and full of waste ground: all their necessaries, as Beasts, Hennes, Hogges, Egges, Milke, &c. come from

Salsette and Bardes, but most part out of the Firme Land, Corne, Rice, and other Graine: also Oyle, and all other necessaries come from other Countries, and are brought in by the River, as from Cambaia on the North side, and from the coast of Malabar, and other places, as in the description of the coast we have in part declared: of Wine called Wine of Palme trees, they have enough, and so much that they have to spare for other places. They have but little fresh water, but onely one Well, called Banganiin, which standeth about a quarter of a mile without the Citie, wherewith the whole Towne is served, which the slaves fetch in Pots and sell it in the Towne, and is very good to drinke: for water to dresse meate, wash, and doe other things withall, they commonly have Wells within their houses: the Land of it selfe is very stony and drie, having a kind of red earth, so that some Italian Alchimists have promised to get Copper and Gold out of the same, which neither the King nor Vice-roy would ever consent unto, fearing lest the report of such treasure would bee occasion of greater trouble. [II. x. 1753.]

Mines dangerous.

Chap. 29. Of the customes of the Portugals, and such as are issued from them, called Mestiços, or halfe countrimen, as well of Goa, as of all the Orientall Countries.

THe Portugals in India, are many of them married with the natural born women of the Countrie, and the children proceeding of them are called Mestiços, that is, half-countrimen. These Mestiços are commonly of yellowish colour, notwithstanding there are many women among them, that are faire and well formed. The children of the Portugals, both boyes and girles, which are borne in India, are called Castiços, and are in all things like unto the Portugals, only somwhat diffring in colour, for they draw toward a yellow colour: the children of those Castiços are yellow, and altogether like the Mestiços, and the children of Mestiços are of colour and fashion like the naturall borne Countrimen or Decaniins of the Countrie, so that the posteritie of the Portugals, both men and women being in the third degree, doe seeme to be naturall Indians, both in colour and fashion. Their livings and daily traffiques are to Bengala, Pegu, Malacca,

Mestiços.
Castiços.

Cambaia, China, and every way, both North and South: *Exchange.* also in Goa there is holden a daily assemblie or meeting together, as well of the Citizens and Inhabitants, as of all Nations throughout India, and of the Countries bordering on the same, which is like the meeting upon the Burse in Antwerpe, yet differeth much from that, for that hither in Goa there come as well Gentlemen, as Merchants and others, and there are all kindes of Indian commodities to sell, so that in a manner it is like a Faire. This meeting is onely before noone, every day in the yeere, except Sundayes and Holidayes: it beginneth in the morning at seven of the clocke, and continueth till nine of the clocke, but not in the heate of the day, nor after noone, in the principall street of the Citie, named the Straight street, and is called the Leylon, which is as much to say, as an outroop: there are certaine Criers appointed by the Citie for the purpose, which have of all things to be cried and sold: these goe all the time of the Leylon or Outroop, all behanged about with all sorts of gold chaines, all kinds of costly Jewels, Pearles, Rings, and Precious stones: likewise they have running about them, many sorts of Captives and Slaves, both men and women, young and old, which are daily sold there, as beasts are sold with us, where every one may chuse which liketh him best, every one at a certaine price. There are also Arabian Horses, all kind of Spices and dried Drugs, sweet Gummes, and such like things, fine and costly Coverlets, and many curious things, out of Cambaia, Sinde, Bengala, China, &c. and it is wonderfull to see in what sort many of them get their livings, which every day come thither to buy wares, and at another time sell them again. And when any man dieth, all his goods are brought thither and sold to the last peniworth, in the same outroop, whosoever they be, yea although they were the Vice-royes goods: and this is done to doe right and justice unto Orphans and Widowes; and that it may bee sold with the first, where every man may see it, so that every yeere there is great quantitie of ware sold within that Citie, for

that there die many men within the Towne, by meanes of their disordered living, together with the hotnesse of the Countrie: the like assemblie is holden in all places of India, where the Portugals inhabite. There are some married Portugals that get their livings by their slaves, both men and women, whereof some have 12. some 20. and some 30. for it costeth them but little to keep them. These slaves for money do labor for such as have need of their helpe, some fetch fresh water, and sell it for money about the streets: the women slaves make all sorts of confectures and conserves of Indian fruits, much fine needleworke, both cut and wrought workes, and then their masters send the fairest and the youngest of them well drest up with their wares about the streets to sell the same, that by the neatnesse and beauty of the said women slaves, men might be moved to buy, which hapneth more for the affection they have to the slaves, & to fulfill their pleasure with them, then for any desire to the conserves or needleworkes: for these slaves do never refuse them, but make their daily living thereby, and with the gaines that they by that meanes bring home, their masters may well keepe and maintayne them. There are others that use exchanging of moneyes, and to buy money when it commeth, as time serveth to sell it again, for they buy the Rials of eight, when the ships come from Portugall, whereof some buy at the least ten or twelve hundred, and keepe them till the moneth of April, which is the time when the ships sayle to China, for then are the Rials of eight sought for to carrie thither, & are commonly worth five and twenty or thirty in the hundred profit, and then they receive for them a certaine money, which at the same time is brought from Ormus, called Larriins, that come out of Persia, which they buy for eight or ten in the hundred profit, and keep them till the Portugals on the moneth of September come thither, and so deliver them againe for twenty or five and twenty in the hundred profit, in exchange for Rials of eight, as I said before, for they must have these Larriins with them to Cochin, to buy Pepper

and other wares, for that it is the best and most profitable money. There are yet other sorts of money called Pagods, Venetianers, and Santhones, which are gold, all which they doe likewise buy and sell, so that there are many that doe nothing else, and become rich, specially he that hath a good stocke. This exchange commeth most commonly from the Spiritualtie, who doe secretly use it, by other mens meanes, without any let or hinderance. Some there are that live upon their rents which they have by their Palme trees.

[II. x. 1754.] There are among them but two manner of people, that is, Married men, and Souldiers, for that all Young men unmarried are named Souldiers, which is the best name that a man can have; not that the Souldiers are any wayes bound or under the commandement and Regiment of any Captaine, which throughout India, is not used, but when the Portugals come into India out of Portugall, and are arrived there, every man goeth where he thinketh best, although in Portugall every mans name that goeth in the ship is written and registred, which is done in this sort: every man is written up, both his name and sirname, with a note what pay they receive of the King, whereof some beare the title of Fidalgo da Caza del Rey nossas Senor, that is, a Gentleman of the Kings House, which is the chiefest title: there are others named Mozos Fidalgos, which is also an Honourable title, and they are commonly Gentlemens Sonnes, or by the Kings favour advanced thereunto: There are yet others that are named Cavalhiero Fidalgo, which is not so much as the other two, yet it is an Honourable title, and is the title of a Knight, who for some Valiant act by him done is made Knight, which they doe for a small matter: for that if he doe any Act to be accounted of, or be in a manner of such an action doing, presently he is of a Captaine or a Gentleman made a Knight, whereof they much boast themselves: and it is now growne so common among them, that very Cookes Boyes and others as meane as they, are made Knights: there are others also that are named Mosos da Camara, do

Numero, e do Serviço, which is servants to the King, some of his Chamber, some of his Accounts, and some for his Service, this is the first Title or Degree of credite, whereby through their good service they attaine unto better, and are more glorious of their Titles, then of all the riches in the world. There are also that are named Escuderos Fidalgos, that is Esquires, which is likewise a degree of credit: Others are named Hommes honorados, which is men of Honour, and the poorest among them (which are not named by any title) are set downe for Souldiers, which are the common and Rascall sort: these are every man paied their wages according to their Titles, and may each man in his qualitie (by long service, or some good action, but most by favour) rise to higher degree; for that according to their Titles their service is rewarded. The Portugals which sayle for India, being thus registred and written downe, the said Register at their arrivall there, is delivered to be kept by one of the Kings Officers thereunto appointed, which every three yeeres is likewise changed, as other Officers are, and is called the chiefe Clerke of the Matricola Generall.

Chap. 30. *Of the Portugals and Mestiços, their Houses, Curtesies, Marriages, and other Customes and manners of India.*

THe Portugals, Mesticos, and Christians, keepe Worshipfull and bountifull Houses, having commonly (as it is said before) five, sixe, ten, twentie, some more, some lesse Slaves, both men and women, in their houses every man according to his estate and qualitie. I meane Married men. They are very cleanly and sweet in all things belonging to their Houses, specially in their Linnen, for that every day they change Shirts and Smockes both men and women, and their Slaves and Servants likewise, with other things that they weare, which they doe because of the great heat in that Land. The Portugals are commonly served with great gravitie, without any difference betweene the Gentleman and the common Citizen, Townesman or Souldier, and in their going, curtesies, and conversations, common in all things: when they goe in the Streets they step very softly and slowly

forwards, with a great pride and vaine-glorious majestie, with a Slave that carrieth a great Hat or vayle over their heads, to keepe the Sunne and Raine from them. Also when it raineth they commonly have a Boy that beareth a Cloake of Scarlet or of some other Cloth after them, to cast over them: and if bee before Noone, he carrieth a Cushion for his Master to kneele on when he heareth Masse, and their Rapier is most commonly carried after them by a Boy, that it may not trouble them as they walke, nor hinder their Gravities. When they meet in the streets a good space before they come together, they begin with a great Besolas manos, to stoope with their bodies, and to thrust forth their foot to salute each other, with their Hats in their hands, almost touching the ground: likewise when they come into the Church where they have Stooles readie, which their Slaves have prepared for them: all that are by him that commeth in, doe stand up, and with the same manner of bowing their bodies doe him great Reverence, and if it chanceth that any doth him reverence (as the manner is) and that hee to whom it is done doth not greatly esteeme thereof, so that he doth him not the like curtesie, they doe altogether for that cause goe after him, and cut his Hat in peeces, saying that he had disgraced the partie, wherein it is not for them to aske wherefore they should so doe, for it would bee the greatest shame and reproach in the world unto them, if they should not revenge so great an injurie: and when they seeke to be revenged of any man that hath shewen them discurtesie, or for any other cause whatsoever it bee, they assemble ten or twelve of their Friends, acquaintance or companions, and take him wheresoever they find him, and beat him so long together, that they leave him for dead, or verie neare dead, or else cause him to be stabbed by their Slaves. But if they desire not to kill him, they baste him well about the ribbes and all his bodie over with a thicke Reed, as big as a mans legge, which is called Bambus, whereby for eight daies after and more he hath enough to doe to keepe his Bed, and some-

time in that manner they leave him for dead. This is their common Custome, and is never looked unto or once corrected. Also they use long bagges full of Sand, wherewith they will give such blowes each upon other, that therewith they will breake each others limbes, and for ever after make them lame. [II. x. 1755.]

When any man goeth to visit another in his House, although he which is visited bee one of the principall Gentlemen of the Citie, and the visitor but a simple Souldier, or some other man, it is the manner that hee which is visited commeth unto the doore of his House, with his Hat in his hand, and with great curtesie to receive him that commeth to visit him, and so leadeth him up into his Hall or Chamber, wherein hee will speake with him, where he offereth him a Chaire to sit downe, and then he himselfe sitteth by him, then he asketh him what hee would have, which having understood hee bringeth him downe againe to the doore in the like sort, and so with a Besolas manos biddeth him farewell, and if hee should not doe so, or when he giveth him a Stoole, should give him one unlined, or one that is lesse or lower then that he taketh for himselfe, hee that visiteth him would take it in evill part, esteeming it a great scorne, and seeke to be revenged on him for the same.

When they have any Weddings and are married, whosoever they bee if they have any wealth, all the Friends and Neighbours come together, every man on Horsebacke, and hee that hath not a Horse will borrow one, and are every man very costly Apparelled, at the least some fiftie or a hundreth Horses little more or lesse, as the person is of qualitie, and so they ride altogether in good order unto the Church with their Servants, and every man his Hat for the Sunne, the Parents and Friends in the hinder part, and in the last row the Bridegroome betweene two of them, whom they call Gossops: after them followeth the Bride betweene two Commeres, each in their Pallamkin, which is most costly made, and after follow the Slaves both men and women going in Troupes, as if they ranne to Hunt,

and so comming to the Church, and being Married according to the order used in the Church of Rome: they are in the same order brought home againe, and passing through the streets, the neighbours leaning upon Indian Carpets looke out of the windowes, and throw Rose water upon the Bride and Bridegroome, and other sweet smelling waters, with Roses and Sugar Comfets, or Corne. In the meane time their Slaves play upon Shalmes and Trumpets most pleasant and melodious to heare, and comming to the House where the Bride and Bridegroome dwell, with great reverence and courtesie bowing downe their bodies, they take their leaves of all the Companie, which are all on Horsebacke about the doore. And so the Bride, the Bridegroome and the Commeres, goe up and sit with great gravitie in a Window, and then begin the Horsemen that led them to Church, in honour of the Married couple, one after the other to runne a course, the Gossops beginning first, and the rest following twice or thrice one after the other, with continuall playing on Shalmes, which are very common in India, for that he which is of any wealth hath them of his owne within his House. This being ended, they all passe before the window where the Bride & Bridegroome sit with a great reverence, and so passe on all saving the Gossops, for they goe up to the Bride and Bridegroome, and bid God give them Joy; then is there some Comfets and Marchpane brought forth, to drinke a Cup of water withall, and after some curteous salutations and congratulations to the new Married couple, they take their leaves and depart: so there remaineth with the Bride and Bridegroome but three or foure of their nearest friends and kinsmen, for whom there is a Dinner prepared, with litle meat, yet very costly, which they passe over very lightly, and not many words, which done they presently bring the Bride to Bed, without any other Ceremonies or Charges, wherewith the Marriage is done and ended. Oftentimes it chanceth, that they goe to bed at the least two houres before Sun-setting, not having the patience to stay so long as wee doe in these Countries.

When a Child is to bee Christened, it is likewise in the same sort led to Church with Horses, and last of all commeth the Father alone, after whom followeth two men on Foot, the one with a great Silver or Gilt vessell full of Bread baked like Cracklings, which in Portugall are called Rosquilhos, and in the middle a great Waxe candle, well made and gilded, thrust through with some peeces of money of Gold and Silver, for an Offering to the Priest that baptiseth the Child, and all over strowed and covered with Roses: the other carrieth a great Silver or gilt Salt-seller in one of his hands, and a Lampe of the same stuffe in his other hand, each with rich and costly Towels on their shoulders: after that followeth two Pallamkins, on the one side the Commere, on the other side the Midwife with the Child, covered with a costly Mantle, made for the purpose, and so the ceremonies of Baptisme being ended in the Church, it is againe in the like sort brought home, and being there, they have the like manner of Musicke & Shalmes, running and leaping with their Horses before the window where the Commere sitteth, with the same Ceremonies as at the Wedding. This is the manner and custome of those that are Married and keepe House.

But concerning the Souldier that is unmarried, thus it is. They goe in the Summer time into the Armado lying on the water, and being within the Townes and on the Land, they are verie stately apparelled, and goe verie gravelie along the streets with their Slaves or men hired for the purpose, that beare a Hat over them for the Sunne and Raine: for there are many Indians that are daily hired [II. x. 1756.] for the purpose, and have twelve Basarucos the day, which is as much as two Stivers or a Stoter, and they serve such as have no slaves, and that will not keepe any to that end. The Souldiers dwell at least ten or twelve in a house, *Beggerly pride.* where they have among them a slave or hired Indian or two which serveth them, and washeth their Shirts, and have foure or five Stooles with a Table, and everie man a Bed. Their meat is Rice sodden in water, with some

salt Fish, or some other thing of small value (without Bread) and cleare Fountaine water for their drinke, wherewith they are well pleased. They have amongst them all one or two good suites of Apparell, all of Silke as the manner is there, and when one goeth abroad, the other stay at home, for in the house they have no need of Clothes, (but sit whosoever they be) in their Shirts and a paire of linnen Breeches, and so as it were naked by reason of the great heat, for if some of them have occasion to goe out twentie times in one day, they must so often lend him their Apparell, and he must likewise put off his clothes, as often as he commeth home againe. Some Souldiers have a Gentleman or Captaine to their friends which lendeth them money to apparell themselves withall, to the end when Summer time commeth, they may bee readie to goe with them in Fleet to Sea, as also to have their friendship, by night and at other times to beare them companie, or to helpe them to be revenged of any injurie by them received, as I said before: for that he which in India hath most Souldiers to his friends, is most regarded and feared. So that to be short, in this manner they doe maintaine themselves in common, whereby they are able to come in presence of the best of the Countrey. Many and most of them have their chiefe maintenance from the Portugals and Mesticos wives, as also the Indian Christians wives, which doe alwaies bestow liberall rewards and gifts upon them to fulfill their unchaste and filthie desires, which they know very well how to accomplish, and secretly bring to passe. There are some likewise that get their living by their Friends, travelling for them from place to place with some wares and Merchandizes, and they are called Chattiins. These doe give over and leave the office of a Souldier in the Fleet, and the Kings service: and now likewise they are all given to scraping and catching, as well the Vice-roy, Governours, and others, as also the Church-men and Spiritualtie, little passing or esteeming the common profit or the service of the King, but onely their particular profites, making their account, that the time of their abode

is but three yeeres: wherefore they say they will not doe otherwise then those that were before them did, but say that others which come after them shall take care for all: for that the King (say they) gave them their Offices, thereby to pay them for their services in times past.

Chap. 31. *Of the manner and Customes of Portugall and Mestiços women in India.*

THe Portugals, Mesticos, and Indian-Christian women in India, are little seene abroad, but for the most part sit still within the house, and goe but seldome forth, unlesse it bee to Church, or to visit their friends, which is likewise but verie little, and when they goe abroad, they are well provided not to be seene, for they are carried in a Pallamkin covered with a Mat or other cloth, so that they cannot be seene.

When they goe to Church, or to visit any friend, they put on very costly apparell, with bracelets of Gold, and Rings upon their armes, all beset with costly Jewels & Pearles, & at their eares hang laces full of Jewels. Their clothes are of Damaske, Velvet, and cloth of Gold, for Silke is the worst thing they doe weare. Within the house they goe bare headed, with a Wastcoate called Baiu, that from their shoulders covereth their navels, and is so fine that you may see all their body through it, and downwards they have nothing but a painted cloth wrapped three or foure times about their bodies. These clothes are very faire, some of them being verie costly wrought with Loome-worke, and divers figures and flowers of all colours, all the rest of the body is naked without any hose, but onely bare-footed in a paire of Moiles or Pantofles, and the men in like sort. This is their manner in the House both old and young, rich and poore, none excepted, for they goe forth but very little, and then they are both covered and carried, and what they need abroad, that the Slaves both men and women doe fetch in. The Women eate no Bread or very little, nor yet the Slaves, not that they refuse it for the dearnesse or want of bread, (for they have enough and great abundance) but they are so used to eate Rice, that they desire no other, which they seeth with

Their pride.

Their feeding.

water and eate it with some salt Fish, or a kind of salt fruit called Mangas, or with some other composition both of Fish and Flesh, with Pottage which they powre upon it, and so eate it with their hands: for there they eate nothing with Spoones, and if they should see any man doe so, they would laugh at him. When they drinke they have certaine pots made of blacke earth verie fine and thinne, much like those that wee use in Holland for Flower-pots, having in the necke thereof a partition full of holes with a spout, (and these Cruses are called Gorgoletta,) to this end, that when they drinke, they may hold the pot on high, and touch it not with their mouthes, but the water running from the spout falleth into their mouthes, never spilling drop, which they doe for cleanlinesse, because no man should put it to his mouth, and when any man commeth out of Portugall, and then beginneth to drinke after their manner, because he is not used to that kind of drinking, hee spilleth it in his bosome, wherein they take great pleasure and laugh at [II. x. 1757.] him, calling him Reynol, which is a name given in jest to such as newlie come from Portugall, and know not how to behave themselves in such grave manner, and with such ceremonies as the Portugals use there in India: so that at the first they are much whooped and cried at in the streets, untill by use and practice they have learned the Indian manner, which they quicklie doe. The men *Jealousie.* are very jealous of their Wives, for they will never bring any man into their houses, how speciall a friend soever hee be, that shall see their Wives or their Daughters, unlesse it be some gossip or other married man with his wife in companie. When they will goe together to some place to sport and solace themselves, they are alwaies well guarded by their Slaves, both men and women, both for their safetie and service. If any man commeth to the doore to aske for the Master of the House, presently their Wives and their Daughters runne to hide them, and so leave the man to answer him that standeth at the doore: likewise they suffer no man to dwell within their houses,

where the Women and Daughters be, how neere kinsman soever he bee unto them, being once fifteene yeeres of age, nor their owne Sonnes, but have certaine Chambers and places beneath, or besides their house where they lie, and may in no sort come among the women, and thither they send them their meat and other provisions, for it hath oftentimes beene seene in those Countries, that the Nephew hath layne by his Aunt, and the Brother by the Brothers wife, and the Brother with his Sister: whereof I have knowne some that have been taken with the manner, and that both they and the woman have beene slaine by the Husbands. The women are very Luxurious and unchaste, for there are very few among them, although they be married, but they have besides their husbands one or two of those that are called Soldiers, with whom they take their pleasures: which to effect, they use all the slights and practises they can devise, by sending out their Slaves and Baudes by night, and at extraordinary times, over Walls, Hedges, and Ditches, how narrowly soever they are kept and looked unto. They have likewise an Hearbe called Deutroa, which beareth a seed, whereof brusing out the sap, they put it into a Cup or other vessell, and give it to their Husbands, either in meat or drinke, and presently therewith, the man is as though he were halfe out of his wits, and without feeling, or else drunke, doing nothing but laugh, and sometime it taketh him sleeping, whereby he lyeth like a dead man, so that in his presence they may doe what they will, and take their pleasure with their friends, and the husband never know of it. In which sort he continueth foure and twentie houres long, but if they wash his feet with cold water hee presently reviveth, and knoweth nothing thereof, but thinketh hee had slept.

Luxurie and filthy Lusts.

Deutroa.

There are many men poysoned by their wives, if once they be moved: for they know how to make a certaine Poyson or Venome, which shall kill the person that drinketh it, at what time or houre it pleaseth them: which poyson being prepared, they make it in such sort, that it

Cunning poysoners.

will lie sixe yeeres in a mans body, and never doe him hurt, and then kill him, without missing halfe an houres time. They make it also for one, two, or three yeeres, moneths or dayes, as it pleaseth them best, as I have seene it in many, and there it is very common. There are likewise many women brought to their ends by meanes of their Husbands, and slaine when soever they take them in Adulterie, or that they doe but once suspect them; which if they doe, presently they cut their throats, and bring three or foure witnesses to testifie that strange men entred into their houses by night, at unaccustomed times, or else by day, and had their pleasures of their Wives, or in other sort as they will devise it; whereby they are presently discharged of the crime, according to the Lawes and Ordinances both of Spaine and Portugall, and presently may marrie with another wife. This notwithstanding is no meanes to make the Women feare, or once to leave their filthy pleasures, although there are every yeere many women without number so dispatched and made away by their husbands, and it is so common with them, that no man thinketh it strange, or once wondereth thereat, because of the Custome. The Women also for their part say and flatly affirme, that there can be no better death then to die in that manner, saying that so they are sacrificed for Love, which they thinke to be a great Honour unto them.

Neatnesse. The women are by nature very cleanly and neat, as well in their Houses as in Apparell, for that although all whatsoever shee putteth on her bodie every day, is both white, cleane and fresh: yet they have a manner every day to wash themselves all the bodie over, from head to foot, and sometimes twice a day, in the morning and at evening: and as often as they ease themselves or make water, or else use the companie of their Husbands, every time they doe wash themselves, were it a hundreth times a day and a night: they are no great workers, but much delighted in sweet Hearbes, and in perfumes and Frankincense, and to rub their bodies and their foreheads with sweet Sanders

Idlenesse and costlinesse.

and such like woods, which with water they doe steepe or breake in peeces: also the whole day long they doe nothing, but sit and chaw Leaves or Herbes, called Bettele, with Chaulke and a certaine Fruit called Arrequa, whereof in another place among Fruits and Herbes I will speake more. This Arrequa, some of it is so strong, that it maketh men almost drunke, and wholly out of sence, although in shew and in taste it is almost like Wood or Rootes: these three things they sit all the whole day chawing in their mouthes, like Oxen or Kine chawing the cudde: they let the sap goe downe into their throats, and spit the rest out of their mouthes, whereby they make their mouthes so red and blackish, that to such as know it not it is strange to see: all which, with their washing, Frankinsence, and rubbing with Sanders, they have learned and received of the Indian Heathens, which have had those Customes of long time, and yet till this day use them: they say it preserveth the Teeth, and keepeth them sound, good for the mawe, and against a stinking mouth and evill breath, insomuch as they are so used to chaw it, that wheresoever they goe or stand, they must alwaies have of those Leaves caried with them, and the women Slaves doe likewise goe alwaies chawing, and are so used thereunto, that they verilie thinke, that without it they can not live, for their common worke is to sit all day, when their Husbands are out of doores, behind the Mat which hangeth at the window, alwaies chawing the herbe Bettele, seeing those that passe by in the streets, and no man seeth them: but as any man passeth by which liketh them, and they will let them have a sight, they lift up the Mat, whereby they doe the passenger a great favour, and with that manner of shewing themselves and casting lookes, they make their beginnings of Love, which by their slavish women they bring to effect: to the which end they have all divellish devises that possible may bee invented, for that both night and day they doe practise nothing else, but make it their onely worke, and to make nature more lively to abound and move them thereunto,

Bettele and Arrequa.

[II. x. 1758.]

Otia si tollas, periere Cupidinis arcus.

they doe use to eate those Betteles, Arrequas and Chaulke, and in the night it standeth by their bed sides, this they eate, whole handfuls of Cloves, Pepper, Ginger, and a baked kind of meat called Chachunde, which is mixed and made of all kindes of Spices and Herbes, and such like meates, all to increase their leacherie.

And they are not content therewith, but give their Husbands a thousand Herbes for the same purpose to eate, they not knowing thereof, thereby to fulfill their pleasures, and to satisfie their desires, which can not by any meanes bee satisfied. They are likewise much used to take their pleasures in Bathes, by swimming therein, which they can verie well doe, for there are verie few of them, but they would easilie swim over a River of halfe a mile broad.

Chap. 32. Of the Viceroy of Portugall, and of his Government in India.

EVerie three yeeres there is a new Vice-roy sent into India, and sometime they stay longer, as it pleaseth the King, but verie few of them, he continueth in Goa. In the Hall of his Palace stand the Guard, and in the great Hall, where his Councell sit, are painted all the Viceroyes, that have governed in India, since the first Discoverie and Conquest thereof, and as they new come, their Pictures are likewise placed there. These Viceroyes have great revenues, they may spend, give, and keepe the Kings treasure, which is verie much, and doe with it what pleaseth them, for it is in their choise, having full and absolute power from the King, in such sort, that they gather and hoord up a mightie quantitie of Treasure, for that besides their great allowance from the King, they have great Presents and Gifts, bestowed upon them. For it is the custome in those Countries, when any Viceroy commeth newly over, that all the Kings bordering about Goa, and that have peace and friendship with the Portugals, doe then send their Ambassadours unto him, to confirme their Leagues with great and rich Presents, therewith likewise to bid the Viceroy welcome, which amounteth to a great masse of Treasure: these Presents

in this sort given, the Jesuites by their practises had obtained of the King, and for a time enjoyed them at their pleasure (looking verie narrowly unto them, that they might not be deceived) untill long time since, a Viceroy named Don Lois de Taide Earle of Atougia came thither, and refused to let them have them, saying that the King being in Portugall knew not what was given him in India, and that those Presents were given unto the Viceroy and not to the King, and said the King had no power to give them to the Jesuites: so that hee kept them for himselfe, which the Jesuites tooke in evill part, and said, the Viceroy was an Hereticke. Yet from his time ever since the Viceroys have used to keepe them for themselves. They say, and it is found to bee most true, that the first yeere of the Viceroyes time, he hath enough to doe to repaire and furnish his House, and to know the manners and customes of the Countries, without any further troubling of himselfe. The second yeere to gather Treasure, and to looke unto his particular profits, for the which cause he came into India. The third and last yeere to prepare himselfe and set all things in order, that he bee not overtaken or surprised by the new Vice-roy when hee commeth, but that he may returne into Portugall with the goods which he had scraped together. The same is to bee understood of all the Captaines in the Fortes, and of all other Officers in India.

Jesuites goe to the worlds end for the world.

Jesuites heresie Da mihi & adser mihi; nihil haberi, religio est dicere. Ter.

Chap. 33. *Of the Heathens, Indians, and other strangers dwelling in Goa. Varietie of Religions. Of their Religions, see more at large in my Pilgrimag. lib.* 5.

IN the Towne and Iland of Goa, are resident manie Heathens, Moores, (which are Mahumetans) Jewes, and all strange Nations bordering thereabout, everie one of them using severall customes and superstitions in Religion. The Moores eate all things except Swines flesh, and dying are buried like the Jewes; but the Heathens, as Decaniins, Gusarates, and Canaras, and other Indians being dead, are burnt to ashes, and some Women being alive are burned with them, that is, such as are Gentlemen or Noblemen, and the Wives of the Bramenes, which are their Idolatrous Priests. Also for the

Merchants, some of them eate all things, except Kowes, or Buffles flesh, which they esteeme to bee Holy. Others eate not any thing whatsoever, that hath either life or bloud in it, as those of Gusarata, and the Banianes of Cambaia, [II. x. 1759.] which observe Pythagoras Law: most of them pray unto the Sunne and Moone, yet they doe all acknowledge a God that made, created and ruleth all things, and that after this life there is another, wherein men shall be rewarded according to their workes. But they have Idols and Images, which they call Pagodes, cut and formed most uglie, and like monstrous Divels, to whom daily they offer, and say, that those Holy men have beene living among them, whereof they tell so many Miracles, as it is wonderfull, and say, that they are intercessours betweene them and God. The Divell oftentimes answereth them out of those Images, whom they likewise know, and doe him great honour by offering unto him to keep friendship with him, and that hee should not hurt them. They have a Custome, when any Maide is to be married, and that they will honour their Pagode, for the more credit to the Bridegroome, they bring the Bride with great Triumph and Musicke before their Pagode, which is made with a Pinne of Ivorie bone, to whom the nearest friends and kinswomen of the Bride, together with the Bride doe goe, and by force make the Image to take the Brides maidenhead, so that the blood remaineth still upon the Image, for a remembrance thereof, and then after other divellish Superstitions and Ceremonies, having made their Offerings, they bring the Bride home, where shee is delivered to the Bridegroome, hee being very joyfull and proud, that their Pagode hath honoured him so much and eased him of so much labour. They have for the most part a custome to Pray unto the first thing they meet withall in the Morning, and all that day after they pray unto it, bee it Hog, or any other thing. And if in the morning they goe out, they chance at the first sight to see a Crow (whereof there are great numbers in India) they will not goe forth of their doores all that day, no not for all the

Ugly Idols and Idolatry more ugly.

Oracles.

Divellish custome for Brides.

Hog-god.

goods in the world, for they esteeme it an evill signe, and an unluckie day. They pray likewise to the New Moone, and when shee first appeareth, they fall upon their knees, and salute her with great Devotion. There are among them certaine people called Jogos, which are such as we call Hermits, & those doe they esteem for Holie men, these men live a verie strict life with great Abstinence, and make the common people beleeve many strange things. They have likewise many Southsaiers and Witches, which use Jugling, and travell through the out Countrie, having about them many live Snakes, which they know how to bewitch, and being shut up in little Baskets, they pull them out and make them dance, turne, and winde at the sound of a certaine Instrument, whereon they play, and speake unto them. They wind them about their neckes, armes, and legges, kissing them, with a thousand other devises, onely to get money. They are all for the most part verie skilfull in preparing of Poysons, wherewith they doe many strange things, and easilie poyson each other, their dwellings and Houses are verie little and low, covered with Straw, without windowes, and verie low and narrow doores, so that a man must almost creepe upon his knees to goe in; their Housholdstuffe is Mats of straw, both to sit and lie upon, their Tables, Table-clothes, and Napkins, are made of the great Indian Fig-leaves, they serve them not onely for Tables, Sheets, and other Linnen, but also for Dishes, wherein they put their meat, which you shall likewise see in the Grocers, and Pothecaries shops, to put and wrap in all things whatsoever they have within their shops, (as wee doe in Paper.) They likewise joyne them together in such sort, that they can put both Butter, Oyle, and such liquid stuffes therein, and also whatsoever commeth to hand. To dresse their meat they have certaine Earthen pots wherein they seeth Rice, and make holes in the ground, wherein they stampe it, or beat it with a woodden Pestell made for the purpose, and they are so miserable, that they buy the Rice in the Huskes, as it groweth on the ground, and some of them

Jogues, Friers or Hermits.

Homely houshold stuffe.

have Rice sowen behind their House to serve their necessarie use. They use to drinke out of a Copper kanne with a spout, whereby they let the water fall downe into their mouthes, and never touch the Pot with their lippes. Their Houses are commonly strawed with Kow-dung, which (they say) killeth Fleas. They are verie cleane on their Bodies, for everie day they wash themselves all their bodie over, as often as they ease themselves or make water, both men and women, like the Moores and Mahometans. They wash themselves with the left hand, because they eate with the right hand, and use no Spoones. They doe keepe and observe their Ceremonies and Superstitions, with great devotion, for they never goe forth without praying, when they travell by the way. They have on every Hill, Cliffe, Hole, or Denne their Pagodes and Idols in most devillish and deformed shapes, cut and hewed out of the stones and rockes, with their Furnaces hard by them, and a Cisterne not farre from them, which is alwaies full of water, and every one that passeth by, washeth their feet therein, and so fall downe before their Idoll, some setting before him for an offering Fruits, Rice, Egges, Hennes, &c. as their devotions serve, and then commeth the Bramene their Priest and taketh it away and eateth it, making the common people beleeve that the Pagode hath eaten it.

Flea-bane.

The Divell never hinders the quantitie but the qualitie of Devotion: for falsehood makes it his, whereof he is ambitious.

When they will make a voyage to Sea, they use at the least fourteene daies before they enter into their Ships, to make so great a noise with sounding of Trumpets, and to make Fires, that it may bee heard and seene both by night and day, the Ship being hanged about with Flagges, wherewith (they say) they feast their Pagode, that they may have a good Voyage. The like doe they at their returne for a Thanksgiving fourteene daies long, & thus they use to doe in all their Feasts, Faires, Mariages, Childbirths, & at other times of the yeere, as Sowing, & Mowing, &c.

[II. x. 1760.] The Heathenish Indians that dwell in Goa are very rich Merchants, and traffique much, there is one street within

the Towne, that is full of shops kept by those Heathenish Indians, that not onely sell all kinds of Silkes, Sattins, Damaskes, and curious workes of Porceline from China and other places, but all manner of wares of Velvet, Silke, Sattin and such like, brought out of Portugall, which by meanes of their Brokers they buy by the great, and sell them againe by the piece or elles, wherein they are very cunning, and naturally subtile. There is also another street, where the Benianes of Cambaia dwell, that have all kinds of wares out of Cambaia, and all sorts of precious stones, and are very subtile and cunning to bore and make holes in all kinds of stones, Pearles, and Corrals: on the other side of the same street dwell other Heathens, which sell all sorts of Bedsteads, Stooles, and such like stuffe, very cunningly covered over with Lacke, most pleasant to behold, and they can turne the Lacke into any colour that you will desire. There is also a street full of Gold and Silver Smiths that are Heathens, which make all kind of workes, also divers other Handicrafts men, as Coppersmiths, Carpenters, and such like Occupations, which are all Heathens, and every one a street by themselves. There are likewise other Merchants that deale all by great, with Corne, Rice, and other Indian wares and merchandises, as Wood and such like. Some of them farme the Kings Rents and Revenues, so that they are skilfull every way to make their profits. There are also many Heathen Brokers, very cunning and subtile in buying and selling, and with their tongues to pleade on both sides.

There are in Goa many Heathen Physicians which observe their gravities with Hats carried over them for the Sunne, like the Portugals, which no other Heathens doe, but onely Ambassadors, or some rich Merchants. These Heathen Physicians doe not onely cure their owne Nations and Countrimen, but the Portugals also, for the Vice-roy himselfe, the Arch-bishop, and all the Monkes and Friers doe put more trust in them then in their owne Countrimen, whereby they get great store of money, and are much honoured and esteemed. The Countrimen in

Mungrell Christians.

the Villages round about Goa, and such as labour and till the land are most Christians: but there is not much difference among them from the other Heathens, for that they can hardly leave their Heathenish superstitions, which in part are permitted them, and is done to draw the other Heathens to bee christened, as also that otherwise they would hardly bee perswaded to continue in the Christian Faith. There is in every place of the street Exchangers of money, by them called Xaraffos, which are all Christian Jewes. They are very ready and expert in all manner of accounts, and in knowing of all sorts of money, without whose helpe men dare not receive any money, because there is much counterfeit money abroad, which is hard to be knowne from the good, were it not for these Xaraffos, which can discerne it with halfe an eye. The Indian Heathens have a custome, that no man may change nor alter Trade or Occupation, but must use his fathers Trade, and marrie mens daughters of the same Occupation, Trade, or dealing, which is so neerely looked unto, that they are divided and set apart, each Occupation by it selfe, as Countries and Nations are, and so they call one another: for if they speake to a man, they aske him of what Trade he is, whether he be a Goldsmith, Barber, Merchant, Grocer, Fisherman, or such like. They give no houshold-stuffe with their daughters, but onely Jewels, and pay the charges of the Wedding. The Sonnes inherite all their goods.

Trade-constancy.

Chap. 34. Of the times of the yeere in India, and of their diseases, &c.

THe times and seasons of the yeeres are as followeth. Winter beginneth on the last of Aprill, throughout the whole coast which is called India, from Cambaia to the Cape de Comorin, and commeth with a Westerne winde, which bloweth out of the Sea upon the Coast: the beginning thereof is with thunder and lightning, and after that a stedfast and continuall raine, which lasteth night and day till the moneth of September, and then Winter endeth with thunder and lightning: and by reason of that continuall raine, it is called Winter, as also because

at that time they cannot travell on the Seas. But in warme weather, when fruit time commeth on, it is then right Summer: for the time, which in India is called Summer, because of the clearnesse and drinesse of the weather, is the colder and the wholsomer, and then there blowe East windes, so that the nights are then very coole, and somewhat sharpe; and then there are no speciall kindes of fruits in season, but such as growe continually all the yeere. Against the Winter commeth, every man maketh his provision of victuals, and all other necessaries, like as in a ship that is to make a Voyage of five or sixe moneths; also all their ships are brought into the River, and unfurnished of tacklings, and every thing being taken out of them they are covered with Mats, otherwise they would rot with the raine, which is so stedfast and continuall all the Winter, that many times divers houses by reason of the great moistnesse doe fall unto the ground: and as soone as Winter beginneth, there driveth into the mouth of the Haven great bankes and shoales of sands, which stop it up, so that neither Ship nor Boat can either goe out or in: and the Sea both there and along the coast maketh so great a roaring and noise, that men can neither heare nor see: also the water of the River of Goa which runneth about the Iland in Winter, by meanes of the land-waters that by the continuall raine falleth from the Hills, is cleane fresh water, and of a red colour, which in Summer is cleane contrarie and like sea-water, by reason [II. x. 1761.] of the concourse it hath with the Sea. In the Moneth of September, when Winter endeth, the bankes of sand doe fleet and vade away out of the River, so that not onely small ships may come in and goe out, but also the great Portugall ships of sixteene hundred tunnes may freely enter without a Pilot, for it is deepe enough, and without danger. In Winter it is a heavy and melancholike being there, for there is no other exercise to be used, but onely to sit in their shirts, with a pair of linnen breeches, and goe and passe the time away with their neighbours, in playing and such exercises, for that throughout the whole

Towne there is no other doing. The women and Mesticos take great pleasure in the Winter time when it raineth, with their husbands and slaves to goe into the fields, or some Garden, whether they carrie good store of victuals, and there in their Gardens have many Cesternes or Ponds of water, wherein they take their delights to swimme and to bathe themselves. In this time most of their Indian fruit is in season.

The Summer beginneth in September, and continueth till the last of Aprill, and is alwaies cleare skie and faire weather, without once or very little raining: Then all the ships are rigged and made ready to sayle for all places; as also the Kings Armie to keepe the Coast, and to convoy Merchants, and then the East windes beginne to blowe from off the Land into the Seas, whereby they are called Terreinhos, that is to say, the Land winds. They blowe very pleasantly and coolly, although at the first, by changing of the weather they are very dangerous, and cause many great diseases, which doe commonly fall in India, by the changing of the time. These winds blowe alwaies in Summer, beginning at midnight, and continue till noone, but they never blowe above ten miles into the Sea, from off the coast, and presently after one of the clocke untill midnight the West winde bloweth, which commeth out of the Sea into the Land, and is called Virason. These winds are so sure and certaine at their times, as though men held them in their hands, whereby they make the Land very temperate, otherwise the heate would be unmeasurable.

Constancy of winds.

Winter and Summer within few miles in the same height.

It is likewise a strange thing that when it is Winter upon the coast of India, that is from Diu to the Cape de Comorin, on the other side of the Cape de Comorin, on the coast called Choramandel, it is cleane contrary, so that there it is Summer, and yet they lie all under one height or degrees, and there is but seventy miles by land betweene both coasts, and in some places but twenty miles, and which is more, as men travell over land from Cochin to Saint Thomas (which lieth on the same coast of Chora-

mandel) and comming by the Hill of Ballagatte, where men must passe over to goe from the one coast unto the other: on the one side of the Hill to the top thereof it is pleasant cleare sunne shining weather, and going downe on the other side there is raine, winde, thunder and lightning, as if the world should end and be consumed: which is to be understood, that it changeth from the one side to the other, as the time falleth out, so that on the one side of the Hills it is Winter, and on the other side Summer: and it is not onely so in that place and Countrie, but also at Ormus, on the coast of Arabia Felix by the Cape of Rosalgatte, where the ships lie, it is very still, cleare, and pleasant water, and faire Summer time; and turning about the Cape on the other side, it is raine and wind with great stormes and tempests, which with the times of the yeere doe likewise change on the other side, and so it is in many other places of the Orientall Countries.

The sicknesses and diseases in Goa, and throughout India, which are common, come most with the changing of the times and the weather, as it is said before: there raigneth a sicknesse called Mordexiin, which stealeth upon men, and handleth them in such sort, that it weakneth a man, and maketh him cast out all that he hath in his body, and many times his life withall. This sicknesse is very common, and killeth many a man, whereof they hardly or never escape. The bloudy Fluxe is there likewise very common and dangerous, as the Plague with us. They have many continuall Fevers, which are burning Agues, and consume mens bodies with extreme heate, whereby within foure or five dayes they are either whole or dead. This sicknesse is common and very dangerous, and hath no remedie for the Portugals but letting bloud: but the Indians and Heathens doe cure themselves with herbes, as Sanders, and other such like ointments, wherewith they ease themselves. The sicknesse consumeth many Portugals every yeere, some because they have little to eate, and lesse to drinke of any meate or drinke that is

nourishing, and use much company of women, because that Land is naturall to provoke them thereunto, as also the most part of the Souldiers by such meanes have their living and their maintenance, which oftentimes costeth them both life and limme, for although men were of Iron or Steele, the unchaste life of a woman, with her unsatiable lusts were able to grind him to powder, and sweepe him away like dust, which costeth many a mans life, as the Kings Hospitall can well beare witnesse, wherein they lodge, whensoever they are sicke, where every yeere at the least there entred five hundred live men, and never come forth till they are dead, and they are onely Portugals, for no other sicke person may lodge therein, I meane such as are called white men, for the other Indians have a Hospitall by themselves. In this Hospitall they are very well looked unto by the Jesuites, and Gentlemen: whereof every moneth one of the best is chosen and appointed, who personally is there by them, and giveth the [II. x. 1762.] sicke persons whatsoever they will desire, and sometimes spend more by foure or five hundred Duckets of their owne purses, then the Kings allowance reacheth unto.

But returning to our matter of sicknesse, Pockes and Piles, with other secret diseases, they are in those Countries very common, and not hidden or concealed, for they thinke it no shame, more then to have any other disease. They heale them with the root China: there are some that have had them at the least three or foure times, and are not any thing at all shunned or disliked for the same, but dare both boast and bragge thereof. It is not any thing perilous for the body, insomuch that they had rather have them, and feare them lesse then any of the foresaid diseases. The Plague hath never beene in India, neither is it knowne unto the Indians, but poisoning, witchcraft, and such like, whereby some lose their healths, and some their lives, is their daily exercise, and very common with them. The stone gravell, and rupture raigneth much among them, specially among married men, by reason of the great quantitie of water that they drinke being given

to all pleasure and riotousnesse, enjoying all what their hearts desire, sitting alwaies with their bellies open in their shirts in a Gallerie, recreating themselves with the wind which cooleth them, sometimes having a slave to scratch and pare their nayles and feet, another the head, the third holds a Fanne to drive away the Flies. This is the common use for two houres after noone, where likewise they take an afternoones sleepe, and ever as they have thirst, they bring him a dish of Conserves or other Comfets, that the water should not worke too much in his body, but taste the better. With such and the like exercises they doe passe the day till night comes on, so that commonly they have all swollen bellies like Bacchus, whereby the Souldiers and other Indians call them Barrigois, that is, Bellies, or Great bellies.

The day both Summer and Winter is there all of a length, not much difference, onely in the change they have about an houres difference. The Sun riseth at sixe, and setteth at sixe. When it is noone, commonly they have the Sunne in the middle of the element just over their heads, and it giveth no shadow, although it stretcheth somewhat out as the Sunne taketh his course. In Goa you may see both the Poles of the world, the North and South Starres stand not farre above the Horizon.

Chap. 36. Of the Indians called Bramenes, which are the Ministers of the Pagods, and Indian Idols, and of their manner of life.

THe Bramenes are the honestest and most esteemed Nation among all the Indian Heathens: for they doe alwaies serve in the chiefest places about the King, as Receivers, Stewards, Ambassadors, and such like Offices. They are likewise the Priests and Ministers of the Pagods, or devilish Idols. They are of great authoritie among the Indian people, for that the King doth nothing without their counsell and consent, and that they may bee knowne from other men, they weare upon their naked bodie, from the shoulder crosse under the arme over their bodie downe to the girdle, or the cloth that is wrapped about their middle, three or foure strings like sealing threed, whereby they are knowne: which they never put off although

it should cost them their lives, for their Profession and Religion will not permit it. They goe naked, saving onely that they have a cloth bound about their middles to hide their privie members. They weare sometimes when they goe abroad, a thinne cotton linnen Gowne called Cabaia, lightly cast over their shoulders, and hanging downe to the ground like some other Indians, as Benianes, Gusarates, and Decaniins. Upon their heads they weare a white cloth, wound twice or thrice about, therewith to hide their haire, which they never cut off, but weare it long and turned up as the women doe. They have most commonly round rings of gold hanging at their eares, as most of the Indians have. They eate not any thing that hath life, but feed themselves with herbes and Rice, neither yet when they are sick will for any thing be let bloud, but heale themselves by herbes and ointments, and by rubbing their bodies with Sanders, and such like sweet woods. In Goa and on the Sea coasts there are many Bramenes, which commonly doe maintayne themselves with selling of Spices and other Apothecarie ware, but it is not so cleane as others, but full of garbish and dust. They are very subtile in writing and casting accounts, whereby they make other simple Indians beleeve what they will.

Touching the points of their Religion, wherein the common people beleeve them to bee Prophets: whatsoever they first meet withall in the streets at their going forth, that doe they all the day after pray unto. The women when they goe forth have but one cloth about their bodies; which covereth their heads, and hangeth downe unto their knees: all the rest of the body is naked. They have rings through their noses, about their legs, toes, neckes, and armes, and upon each hand seven or eight rings or bracelets, some of silver and gilt, if they be of wealth and abilitie: but the common people of glasse, which is the common wearing of all the Indian women. When the woman is seven yeeres old, and the man nine yeeres, they doe marrie, but they come not together before the woman be strong enough to beare children. When the Bramenes

die, all their friends assemble together, and make a hole in the ground, wherein they throwe much wood and other things: and if the man bee of any account, they cast in sweet Sanders, and other Spices, with Rice, Corne, and such like, and much Oyle, because the fire should burne the stronger. Which done, they lay the dead Bramenes in it: then commeth his wife with musike and many of her neerest friends all singing certaine praises in commendation of her husbands life, putting her in comfort, [II. x. 1763.] and encouraging her to follow her husband, and goe with him into the other world. Then shee taketh all her Jewels, and parteth them among her friends, and so with a cheerfull countenance, she leapeth into the fire, and is presently covered with Wood and Oyle: so shee is quickly dead, and with her Husbands body burned to ashes: and if it chance, as not very often it doth, that any woman refuseth to be burnt with her Husband, then they cut the haire cleane off from her head: and while she liveth she must never after weare any Jewels more, and from that time shee is despised, and accounted for a dishonest woman. These Bramenes observe certaine Fasting dayes in the yeere, and that with so great abstinence, that they eate nothing all that day, and sometimes in three or foure dayes together. They have their Pagodes and Idols, whose Ministers they are, whereof they tell and shew many Miracles, and say that those Pagodes have beene men living upon earth, and because of their Holie lives, and good Workes done here in this world, are for a reward thereof, become Holie men in the other world, as by their miracles, by the Divell performed, hath beene manifested unto them, and by their commandements their formes and shapes are made in most ugly and deformed manner that possible may be devised. Such they Pray and Offer unto, with many divellish Superstitions, and stedfastly beleeve that they are their Advocates and Intercessors unto God. They beleeve also that there is a supreame God above, which ruleth all things, and that mens soules are Immortall, and that they goe out of this

world into the other, both Beasts and Men, and receive reward according to their workes, as Pythagoras teacheth, whose Disciples they are.

Chap. 37. Of the Gusarates and Banianes of Cambaia.

THe Gusarates and Banianes, are of the Countrey of Cambaia: many of them dwell in Goa, Diu, Chaul, Cochin, and other places of India, because of their trade and traffique in Merchandise, which they use much with all kindes of wares, as Corne, Cotton, Linnen, Anil, Rice, and other wares, specially all kind of precious Stones wherein they have great skill. They are most subtill and expert in casting of Accounts and Writing, so that they doe not onely surpasse and goe beyond all Jewes and other Nations thereabouts, but also the Portugals: and in this respect they have no advantage, for that they are very perfect in the trade of Merchandise, and very readie to deceive men. They eate not any thing that hath Life or Blood in it, neither would they kill it for all the goods in the world, how small or unnecessarie soever it were, for that they stedfastly beleeve, that every living thing hath a Soule, and are next after Men to be accounted of, according to Pythagoras law, and know it must die: and sometimes they doe buy certaine Fowles or other Beasts of the Christians or Portugals, which they meant to have killed, and when they have bought them, they let them flee and runne away.

They have a custome in Cambaia, in the High-wayes, and Woods, to set Pots with water, and to cast Corne and other Graine upon the ground to feed Birds and Beasts withall: and throughout Cambaia they have Hospitals to cure and heale all manner of Beasts and Birds therein whatsoever they ayle, and receive them thither as if they were Men, and when they are healed, they let them flie or runne away whither they will, which among them is a worke of great Charitie, saying, it is done to their even neighbours. And if they take a Flea or a Louse, they will not kill it, but take or put it into some hole or corner in the wall, and so let it goe, and you can doe them no

greater injurie then to kill it in their presence, for they will never leave intreating and desiring with all curtesie not to kill it, and that man should not seeme to commit so great a sinne, as to take away the life of that, to whom God had given both Soule and Bodie: yea, and they will offer much money to a man to let it live, and goe away. They eate no Radishes, Onions, Garlicke, nor any kind of Herbe that hath any colour of Red in it, nor Egges, for they thinke there is blood in them. They drinke not any Wine, nor use any Vineger, but onely water. They are so dangerous of eating and drinking with other men which are not their Countrimen, that they would rather starve to death then once to doe it. It happeneth oftentimes that they sayle in the Portugals ships from Goa to Cochin, to sell their Wares, and to traffique with the Portugals, and then they make their provisions for so long time as they thinke to stay upon the way, which they take aboord with them, and thereupon they feed. And if the time falleth out longer, then they made account of their water and provision being all spent, as it happened when I sailed from Goa to Cochin, they had rather die for hunger and thirst then once to touch the Christians meat. They wash themselves before they eate, as the Bramenes doe, as also everie time when they ease themselves or make water. They are of a yellow colour like the Bramenes, and somewhat whiter, and there are Women among them which are much whiter and clearer of Complection then the Portugall women. They are formed and made both in Face, Limbes, and in all other things like men of Europe, colour onely excepted. Their Apparell is a thinne white Gowne upon their naked bodies, from the head to the feet, and made fast on the side under their armes, their Shooes of red leather, sharpe at the toes, and turning up like hookes, their Beards shaven like the Turkes, saving onely their Moustachios, they weare on their heads a white cloth three or foure times wrapped about like the Bramenes, and under their haire a Starre upon their foreheads, which they rub every morning with a little white

One lived sixe dayes with the English, and neither did eate or drinke. *See lib.3.c.14.*

Sanders tempered with water, & three or foure graines of Rice among it, which the Bramene also doe as a superstitious Ceremonie of their Law. Their Bodies are commonly anoynted with Sanders and other sweet Woods, which they doe verie much use, as also all the Indians. Their Women are apparelled like the Bramenes wives, they eate like the Mahometans, and all other Indians upon the ground. In their Houses or Assemblies they sit on the ground upon Mats or Carpets, and alwayes leave their Shooes without the doore, so that they are alwayes barefoot in their Houses: wherefore commonly the heeles of their shooes are never pulled up, to save labour of untying or undoing them, they have a thousand other Heathenish superstitions which are not worth the rehearsall.

Chap. 38. *Of the Canaras and Decaniins.*

THe Canaras and Decaniins are of the Countrey of Decam, commonly called Ballagate, lying behind Goa: many of them dwell in Goa. Their Apparell is like the Gusurates and Benianes, except their Shooes, which they weare like Antiques with cut toes, and fastned above upon their naked feet, which they call Alparcas. They weare their Beards and haire long, as it groweth without cutting, but onely turne it up, and dresse it as the Benianes and Bramenes use to doe, and are like them for colour, forme, and making. They eate all things except Kine, Hogges, and Buffles, Flesh and Fish. They account the Oxe, Kow or Buffle to bee Holie, which they have commonly in the house with them, and they besmeere, stroke, and handle them with all the friendship in the world, and feed them with the same meat they use to eate themselves, and when the Beasts ease themselves, they hold their hands under their tailes and so throw the dung away. In the night time they sleepe with them in their Houses, and to conclude, use them as if they were reasonable Creatures, whereby they thinke to doe God great service. In their Eating, sitting in the House, Washing, making Cleane, and other Ceremonies and Superstitions they are altogether like the Bramenes, Gusurates, and

Brutish and stinking holies.

Banianes. In their Marriages they contract each with other at seven yeeres, and at eleven or twelve yeeres they are married, and dwell together. When they are to bee married, they begin foureteene dayes before to make a great sound with Trumpets, Drummes, and Fires, which continueth day and night for all those foureteene dayes, with so great a noise of songs and Instruments, that men can neither heare, nor see: On the Wedding day, all the friends and kindred on both sides doe assemble together, and sit upon the ground, round about a Fire, and goe seven times about it uttering certaine words, whereby the Wedding is done. They give their Daughters no Houshold-stuffe, but onely some Jewels, as Bracelets, Eare-rings, and such like of small value, wherewith their Husbands must be content, for the Daughters are no Heyres, but the Sonnes inherite all, but they keepe and maintaine their Daughters and Sisters till they marrie: when they die, they are likewise burnt, and some of their Wives with them, but not so many as of the Bramenes. Every one of them followeth his Fathers occupation, and marrieth with the Daughters of such like Trades, which they name Kindreds. They have their Fasting dayes, and Ceremonies like the Bramenes, for they are as the Laitie, and the Bramenes as the Spiritualtie, the Ministers, Priests, and Prophets of their Idols. They hire and farme the Customes and Rents of the Portugals, and the Kings revenues in the Land of Bardes, Salsette, and the Iland of Goa, so that oftentimes for any question or strife they must appeare in Law, where they alwayes come without Councell or Atturney, and know so well how to place their words, according to the Lawes of Portugall, not onely Temporall but Spirituall, that they are able to set downe, and shew where it standeth written, as well as any Counsellour could doe, and make their Petitions and Requests without any mans advise, that the Portugals doe wonder at their readie wits, as I have oftentimes found in them. When they are to take their Oathes to beare witnesse with any man, they are set within a Circle made of Ashes upon *Oathes.*

the pavement where they stand, still laying a few Ashes on their bare Heads, holding one hand on their heads, the other on their brests, and then in their owne speech sweare by their Pagode, that they will tell the Truth without dissimulation, whatsoever shall bee asked them, for that they certainly beleeve they should be damned for ever, if as then they should not say the truth, but conceale it.

Chap. 39. Of the Canariins and Corumbiins of India.

THe Canariins and Corumbiins are the Countrimen, and such as deale with Tilling the Land, Fishing and such like labours. These are the most contemptible, and the miserablest people of all India, and live very poorely, maintaining themselves with little meat. They eate all kind of things, except Kine, Oxen, Buffles, Hogges, and Hens flesh; their Religion is like the Decaniins and Canaras, for they are all of one Countrey and Custome, little differing: they goe naked, their privie members onely covered with a cloth. The Women goe with a cloth bound about their middle beneath their navels, and hanging downe to the middle of their thighes, and the other end thereof they cast over their shoulders, whereby halfe their brests are covered. They are in a manner blacke, or of a darke browne colour, many of them are Christians, because their chiefe habitation and dwelling places are on the Sea-side, in the Countries bordering upon Goa, for that the Palme-trees doe grow upon the Sea coasts, or upon the bankes by River sides.

Rice grounds. [II. x. 1765.]

The Rice is sowed upon low ground, which in Winter time is covered with water, wherewith those Canariins doe maintaine themselves: these bring Hennes, Fruit, Milke, Egges, and other such like wares into the Towne to sell. They dwell in little straw Houses, the doores whereof are so low, that men must creepe in and out, their houshold-stuffe is a Mat upon the ground to sleepe upon, and a Pit or hole in the ground to beat their Rice in, with a Pot or two to seeth it in, and so they live and gaine so much as it is a wonder. For commonly their Houses are full of small Children, which crall and creepe about all naked,

untill they are seven or eight yeares old, and then they cover their privie members. When the women are readie to travell with Child, they are commonly delivered when they are all alone; and their Husbands in the fields, as it fortuned upon a time, as I and some other of my friends went to walke in the fields, and into the Villages where the Canariins dwell, and having thirst, I went to one of the Canariins houses to aske some water, therewith to refresh us, and because I was very thirstie, I stooped downe and thrust my head in at the doore, asking for some water, where I espied a Woman alone within the house, tying her cloth fast about her middle, and before her having a woodden Trough (by the Portugals called Gamello) full of water, where shee stood and washed a Child, whereof as then she had newly beene delivered without any helpe: which having washt, she laid it Naked on the ground upon a great Indian Figge leafe, and desired me to stay and she would presently give me water. When I understood by her that she had as then newly beene delivered of that Child without any helpe, I had no desire to drinke of her water, but went unto another to aske water, and perceived the same woman not long after going about her house, as if there had beene no such matter, and the Children are brought up in that manner cleane naked, nothing done unto them, but onely washed and made cleane in a little cold water, and doe in that sort prosper and come up as well as man would wish, or as any Child within these Countries can doe with all the tending they have, and live many times untill they be a hundreth yeares old, without any Head-ach, or Tooth-ach, or losing any of their Teeth. They weare onely a tuske of haire on the tops of their Heads, which they suffer to grow long: the rest of their haire is cut short, they are very expert in Swimming and Diving, they row up and downe the Rivers in Boates called Almadias, whereof some of them are hewen out of a peece of wood, and so narrow that a man can hardly sit in them, and it chanceth oftentimes that they turne over and over twice or thrice before they passe the River, and

Childbirth.

then they leape out into the water and turne them up, and so powring out the water they get into them againe. They are so miserable, that for a Penie they would indure to be Whipped, and they eate so little, that it seemeth they live by the Aire, they are likewise most of them leane, and weake of limbes, of little strength and very Cowards, whereby the Portugals doe them great outrage and villanie, using them like Dogs and Beasts.

In their Marriages and Deaths they observe the manner of the Decaniins and Canaras, as also in their Religion and Ceremonies. When the Man is dead his body is burnt, and the Woman cuts her haire off, and breaketh all her Jewels, although they bee but few and small, for they are most of Glasse.

Chap. 40. Of the Arabians and Abexiins dwelling in India.

THere are many Arabians and Abexiins in India. The Arabians observe Mahomets Law, and the Abexiins, some are Mahometans, some Christians, after their manner, for they are of Prester Johns land. The Abexiins that are Christians, have on their Faces foure burnt markes in manner of a Crosse, one over their Nose in the middle of the forehead, betweene both their eies, on each of their Cheekes one, betweene their eyes and their eares, and one under their nether Lip downe to the chinne. These Abexiins and Arabians, such as are free doe serve in all India for Saylers and Sea-faring men. The Portugals (although they serve for Saylers in the Portugals Ships) that come into India, and have never beene other in Portugall but Saylers, yet are they ashamed to live in that order, and thinke it a great discredit unto them, together with a great diminishing of their Authorities and estimations, which they account themselves to hold in India, so that they give themselves out for Maisters of ships, and by their Captaines are also called Pilots and chiefe Boatswaines, but not lower: for if they should descend but one step lower, it would be a great blot and blemish unto them all their lives after, which they would not indure for any thing in the world. These Abexiins and Arabians,

Pride of Portugall Saylers.

serve for small money, and being hired are verie lowly and subject, so that oftentimes they are beaten and smitten, not as Slaves, but like Dogs, which they beare very patiently, not once speaking a word: they commonly have their Wives and Children with them in the ship wherein they are hired, which continually stay with them, what Voyage soever they make, and dresse their owne meat, which is Rice sodden in water with salt Fish among it. The cause why the Women saile in the ship, is, for that in Summer and not else, their ships goe to Sea, when they alwaies have calme water and faire weather, with good windes: they have commonly but one Portugall or two for Captaine, Master and Pilot, and they have a chiefe Boatswaine, which is an Arabian, which they call Mocadon, and he is ruler of the Arabians and Abexiins, that are Sailers, whom he hath under his subjection, even as if they were his Slaves or Subjects.

This Mocadon is hee that conditioneth and maketh bargaine with the owners of the Ship, to have so many [II. x. 1766.] Sailers, and hee receiveth the monethlie money for their wages, and accounteth with the Sailers particularly, but for government of the ship hee hath not to doe, neither troubleth himselfe therewith. The ships when they saile, use no Caske for water, because there is not any throughout all India, nor any made there, save onely such as come out of Portugall, and used in the Portugall shippes: but in stead of Pipes they use a great foure cornered woodden Cesterne, that standeth by the maine Mast, at the very foot thereof, upon the keele of the ship, which is very well pitched, and made fast, wherein they lade as much water as they thinke will serve them for their Voyage. The Captaine, Master or Pilot, Marchants and Passengers, have everie man their meat by themselves, and their water in great Indian pots called Martavans.

Chap. 41. *Of the blacke people of Mosambique, which are called Caffares, & of their manners and customes. See of these sup.* 9. *c.* 12.

THe Blacke people or Caffares of the Land of Mosambique, and all the Coast of Ethiopia, and within the land to the Cape de bona Speranza, goe all

naked, although those of Mosambique, (that is the Women) doe a little cover themselves, which they doe by meanes of the daily conversation they have with the Portugals. Some have all their bodies rased and seared with Irons, and all figured like rased Satten and Damaske, wherein they take great pride, thinking there are no fairer people then they in all the world, so that when they see any white people, that weare Apparell on their bodies, they laugh and mocke at them, thinking us to bee Monsters and ugly people: and when they will make any divellish forme and Picture, then they invent one after the forme of a White man in his apparell. There are among them that file their Teeth as sharpe as Needles, which they likewise esteeme for a great ornament.

There are some of them that are become Christians since the Portugals came thither, but there is no great paines taken about it in those Countries, because there is no profite to bee had, as also that it is an infectious and unwholsome Countrey: And therefore the Jesuites are warie enough not to make any Houses or habitations therein, for they see no great profite to be reaped there for them, as they doe in India and the Ilands of Japan, and in other places, where they find great quantities of Riches, with the sappe whereof they increase much and fill their Beehives, therewith to satisfie their thirstie and insatiable desires.

Note of Jesuites.

They have a Custome among them, that when they goe to Warre against their enemies, if they winne the Battell, or overthrow each other, he that taketh or killeth most men, is holden and accounted for the best and bravest man among them, and much respected, and to witnesse the same before their Kings, of as many as they have slaine or taken Prisoners, they cut off their privie members, that if they bee let goe againe, they may no more beget Children, which in processe of time might mischiefe them, and then they drie them well, because they should not rot: which being so dryed, they come before their Kings with great reverence, in the presence of the principall men in

the Village, and there take these members so dried one by one in their mouthes, and spit them on the ground at the Kings feet, which the King with great thankes accepteth, and the more to reward and recompence their Valour, causeth them all to be taken up and given to them againe, for a signe and token of Honour, whereby ever after from that time forwards they are accounted as Knights, and they take all those members, wherewith the King hath thus honoured them, and tie them all upon a string like a Bracelet or Chaine, and when they Marrie, or goe to any Wedding, or Feasts, the Bride or Wives of those Knights doe weare that Chaine of mens members about their neckes, which among them is as great an Honour, as it is with us, to weare the Golden Fleece.

A costly kinde of Chaine for Women to weare.

From Mosambique great numbers of these Caffares are carried into India, and many times they sell a Man or Woman that is growne to their full strength, for two or three Duckets. When the Portugals ships put in there for fresh Water and other necessaries, then they are dearer. In time of Povertie or Dearth the Fathers may sell their Children, as it happened in my time, that there was such a dearth, and scarcitie of Victuals in the firme land, and Countries bordering upon Goa, that the men of India came to Goa (and other places where the Portugals are resident) to sell their Children in great numbers, and for small prices, to buy them victuals. I have seene Boyes of eight or ten yeares, given in exchange for five or sixe measures of Rice, and some for three or foure Duckets the peece, and some came with their Wives and Children to offer themselves to bee Slaves, so that they might have meate and drinke to nourish their bodies.

And because the Portugals have Traffique in all places (as wee have beene in many) it is the cause why so many are brought out of all Countries to be sold, for the Portugals doe make a living by buying and selling of them, as they doe with other wares.

Chap. 42. Of the Malabares and Nayros in India, with their manners and custome.

THe Malabares, are those that dwell on the Sea-coast, betweene Goa, and the Cape de Comorin Southward from Goa, where the Pepper groweth. They have a speech by themselves, and their Countrey is divided into many Kingdomes, they goe all naked onely their privie members covered, the Women likewise have but a cloth from their Navell downe to their knees, all the rest is naked, they are strong of limbes, and verie arrogant and [II. x. 1767.] proud, of colour altogether blacke, yet verie smooth both of haire and skinne, which commonly they anoynt with Oyle, to make it shine; they weare their haire as long as it will grow, tyed on the top or crowne of their heads with a Lace, both men and women: the lappes of their Eares are open, and are so long that they hang downe to their shoulders, and the longer and wider they are, the more they are esteemed among them, and it is thought to be a beautie in them. Of Face, Bodie and Limbes, they are altogether like men of Europe, without any difference, but onely in colour, the men are commonly verie hairie, and rough upon the brest, and on their bodies, and are the most Leacherous and unchaste Nation in all the Orient, so that there are verie few women Children among them, of seven or eight yeeres old, that have their Maidenheads: They are verie readie to catch one from another, though it bee but for a small Penie.

In their Houses they are not verie curious, their houses and housholdstuffe, differeth not much from the Canariins and Corumbiins of Goa. Their Idolatrie, Ceremonies and Superstitions, are like the Heathens. Of these Malabares there are two manner of people, the one is *Nayros* Noblemen or Gentlemen, called Nayros, which are Souldiers, that doe onely weare and handle Armes, the other is the common people, called Polyas, and they may weare no Weapons, nor beare any Armes. The Nayros must in all places where they goe or stand, weare such Armes as are appointed for them, and alwayes be readie at the Kings commandement to doe him service, some of them doe alwayes beare a naked Rapier or Courtelas in

their right hands, and a great Target in their left hand, those Targets are very great: and made of light wood, so that when they will they can cover their whole bodies therewith; they are so well used thereunto, that they esteeme it nothing to beare them, and when they travell on the way, they may be heard a great way off, for that they commonly make a great knocking with the Hilt of their Rapier against the Target, because they would be heard. There are some that carrie a Bow and a venemous Arrow upon their shoulder, wherein they are verie expert, others carrie long Pikes, some Pieces, with the Match ready lighted, and wound about their armes, and have the best Lockes that possible may be found in all Europe, which they know so well how to use, that the Portugals can have no advantage against them. Wheresoever they goe, they must alwaies have their Armes with them, both night and day. Not any of them are Married, nor may not marrie during their lives, but they may freely lie with the Nayros Daughters, or with any other that liketh them, what women soever they be, yea though they be Married women. When the Nayro hath a desire thereunto, hee entreth into a house where he thinketh good, and setteth his Armes in the street without the doore, and goeth in and dispatcheth his businesse, with the good Wife or the Daughter, the doore standing wide open, not fearing that any man should come in to let him; for whosoever passeth by, and seeth the Nayros armes standing at the doore, although it be the Goodman himselfe, hee goeth by, and letteth him make an end, and having done, he taketh his Armes and departeth thence, and then the Husband may come to the house without making any words, or once moving question about it. In that manner they goe where they will, and no man may denie them. As these Nayros goe in the streets, they use to crie Po, Po, which is to say, Take heed, looke to your selves, or I come, stand out of the way, for that the other sort of people called Polyas, that are no Nayros, may not once touch or trouble one of them; for if any of the Polyas should stand still, and not give

them place, whereby he should chance to touch their bodies, he may freely thrust him through, and no man aske him why he did it. And when they are once touched by any Polyas, or by any other Nation except Nayros, they must (before they eate, or converse with other Nayros) wash and cleanse their bodies with great Ceremonies and Superstitions. Likewise they must not be touched by any Christian, or any other man. And when the Portugals came first into India, at Cochin it was concluded, (to pacifie the matter, and to keepe peace and quietnesse among them) that two men should be chosen, one for the Nayros, and the other for the Portugals, that should Fight bodie to bodie, and hee that should be overthrowne, that Nation should give place unto the other, this was done in the presence of both Nations, and the Portugall overcame the Nayro, whom he slew; whereupon it was agreed, that the Nayros should give place unto the Portugall, and stand aside untill he be past wheresoever they meet. The Nayros weare the nailes of their hands very long, whereby they shew that they are Gentlemen, because the longnesse of the Nails doth let and hinder men from working or doing any labour. They say likewise that they doe it, the better and faster to gripe a thing in their hands, and to hold their Rapiers, which some Portugals and Mesticos doe likewise use, and hold the same opinion with the Nayros, whereof there are many in India, which let their Nailes grow for the same cause.

The principallest or chiefest of those Nayros, which are Leaders or Captaines of certaine numbers of Nayros, weare a Gold or Silver bracelet, or Ring, about their Armes, above their elbowes: as also their Governours, Ambassadours, and Kings, whereby they are knowne from other men, for otherwise they goe all naked. Also their Kings, Rulers, and other Captaines and Leaders, when they goe abroad, are guarded and accompanied by other Nayros. They are verie good and stout Souldiers, and will set upon a man very fiercely, they are also verie full of revenge, so that whensoever they fight against their Enemies either

by water or by land, and that they chance to be thrust into the bodie with a Pike, they are not presently therewith content to lie downe, but if they cannot speedily plucke the Pike forth, they will not spare to pull it forth with both their hands, and draw it through their bodies, therewith to set upon them that gave them the wound, and to be revenged on them. [II. x. 1768.]

The King may not Judge nor execute those Nayros openly, for if they have deserved Death, he causeth them by other Nayros to be put to death. The Daughters of the Nayros may not have the companie of any man, but onely of Nayros, although secretly they have the company of many Portugals and Christians, but if the Nayros once perceived it, or finde them in the deed doing, they might kill them without further question. In every place where they dwell, they have a Pit or Well digged, wherein they doe hold water, which standeth openly in the way where every man passeth by, wherein every morning when they rise, they wash themselves all over, beginning first at the Foot and so rising up to the Head, as well Men as Women, without being ashamed to be seene of such as goe by, or looke upon them, and the King himselfe likewise: which water is so greene, slimie and stinking, that a man can not chuse but stop his Nose as he goeth by it: and they certainly beleeve, that whensoever they should forget to wash themselves in that water, that they should then be whollie uncleane and full of sinne: and this washing or making cleane, must not be done in any running water, but it must be in a place where the water standeth in a Pit or Well, and by their Bramenes conjured with many Words and Ceremonies, otherwise it were of no vertue but whollie unprofitable, for their Idolatrous services. They are like the other Heathens, and are burned when they are Dead: their Sonnes may not be their Heyres, because they have no Wives, but use all women, where and when they will, doubting which is their owne Sonne: for the Bramenes also have the Kings wives at their pleasures, and doe him great honour when it pleaseth them to lie with

Holy water.

Heyres.

their Queene. Their heyres are their Sisters sonnes, for they say, although they doubt of their Fathers, yet they know their Sisters are the Mothers of them. Thus much touching the Nayros and Gentlemen or Souldiers.

Polyas. The other common people of the Malabares, called Polyas, are such as are the Countrey Husbandmen and Labourers, men of Occupations, Fishers, and such like: those are much contemned and despised, they live miserably, and may weare no kind of Weapon, neither yet touch or bee conversant with the Nayros, for as the Nayros goe on the streets, and they heare him call, they step aside, bowing their Armes, and stooping with their Heads downe to the ground, not daring so much as once looke up before the Nayros be past: in other things they observe the Customes of the other Indians, for that every man followeth the Occupation of his Elders, and may not change it for any thing.

Chap. 43. Of the Moores and Jewes in India.

THere are great numbers of Moores and Jewes in all places of India, as at Goa, Cochin, and within the Land. In their Houses and Apparell they follow the manner of the Land wherein they are resident: amongst the Indians they have their Churches, Sinagogues and Mesquitas, wherein they use all Ceremonies according to their Law: but in the places where the Portugals inhabite and governe, it is not permitted unto them to use them openly, neither to any Indian, although they have their Families and dwelling Houses, and get their livings, and deale one with the other: but secretly in their Houses they may doe what they will, so that no man take offence thereat: without the Townes and where the Portugals have no commandement, they may freely use and exercise their Ceremonies and Superstitions, every one as liketh him best, without any man to let or denie them: but if they bee found openly doing it in the Portugals Townes and Jurisdictions, or that they have any point of Christian ceremonies mingled among theirs, both men and women die for it, unlesse they turne unto the Christian Faith:

they are most white of colour, like men of Europa, and have many faire Women. There are many of them that came out of the Countrey of Palestina and Jerusalem thither, and speake over all the Exchange verie perfect and good Spanish.

The Moores likewise have their Mesquitos, wherein they pray, and above the Church they have many Sellers and Galleries, where they learne their Children their principles of Religion before they goe to Church: they wash their Feet, for the which purpose they have alwayes a Cesterne with water standing without the Church, and leave their Alparcos (which are their Shooes) standing at the Church doore before they goe in, and being in the Church they fall flat on the ground upon their faces, and so with their armes and hands lifted up, make many counterfeit faces. They are also Circumcised like the Jewes, and eate no Hogs-flesh, and when they are dead they are buried. In their Churches they have not any Images, but onely some Stones or round Pillers standing upright with certaine Chaldean letters (out of their Alcaron) graven upon them. As I and a friend of mine chanced to goe out of the Towne, wee were desirous to see their Mahometicall Church, and their manner of Service, which was denied us by the keeper of the doore, that bad us put off our Shooes, but because we would not, hee said it was not lawfull for us to enter in that sort into the Church: but to let us see it, hee suffered us to stand within the doore, and opened some of the windowes, that wee might see what was within it: then the Portugall asked him for their God and their Saints which they used to pray unto, because he saw the Church emptie, as I said before: then the Moore answered him, that They used not to pray to Stockes and Stones, but to the living God, which is in Heaven, and said, that the proud Portugall Christians, and the Heathens were all of one Religion, for that they pray to Images made of Wood and Stones, and give them the Glorie which onely appertaineth to the living God: with the which answer the Portugall was so

[II. x. 1769.]

See the proofe hereof, sup. pag. 28.

angrie, that hee began to chide, so that there had growne a great quarrell, had it not beene for me.

Chap. 44. Of their Pagodes.

IN the Kingdome of Narsinga, or the Coast called Choramandel, there standeth a Pagode, that is very great, exceeding rich, and holden in great estimation, having many Pilgrimages & Visitations made unto it from all the Countries bordering about it, where every yeere they have many Faires, Feasts, and Processions, and there they have a Waggon or a Cart, which is so great and heavie, that three or foure Elephants can hardly draw it, and this brought foorth at Faires, Feasts, and Processions. At this Cart hang likewise many Cables or Ropes, whereat also all the Countrey people, both men and women of pure devotion doe pull and hale. In the upper part of this Cart standeth a Tabernacle or Seat, wherein sitteth the Idoll, and under it sit the Kings Wives, which after their manner play on all Instruments, making a most sweet melodie, and in that sort is the Cart drawne forth, with great Devotions and Processions: there are some of them, *Mad Zeale.* that of great zeale and pure devotion doe cut peeces of flesh out of their bodies, and throw them downe before the Pagode: others lay themselves under the wheeles of the Cart, and let the Cart runne over them, whereby they are all crushed to peeces, and pressed to death, and they *Devils Martyrs.* that thus die, are acounted for holy and devout Martyrs, and from that time forwards are kept and preserved for great and holy Reliques, besides a thousand other such like beastly Superstitions, which they use, as one of my Chamber fellowes, that had seene it shewed me, and it is also well knowne throughout all India.

Upon a time I and certaine Portugals my friends, having licence from the Vice-roy were at a Banquet and meeting, about five or sixe miles within the firme Land, and with us weé had certaine Decaniins, and naturall borne Indians, that were acquainted with the Countrey, the chiefe cause of our going, was to see their manner of burning the dead Bramene, and his Wife with him being alive, because we

had beene advertised, that such a thing was to bee done. And there among other strange devises that we saw, we came into some Villages, and places inhabited by the Indians, where in the way, and at everie Hill, stonie Rocke or hole, almost within a Pater noster length, we found a Carved Pagode, or rather Devils, and monsters in hellish shapes. At the last we came into a Village, where stood a great Church of stone, wherein wee entred, and found nothing in it but a great Table that hung in the middle of the Church, with the Image of a Pagode painted therein so mishaped and deformed, that more monstrous was never seene, for it had many Hornes, and long Teeth that hung out of his mouth downe to the knees, and beneath his navell and belly, it had another such like face, with many hornes and tuskes. Upon the head thereof stood a triple Crowned Myter, not much unlike the Popes triple Crowne, so that in effect it seemed to be a Monster, such as are described in the Apocalips. It hung before a Wall, which made a partition from another Chamber, in manner of a Quier, yet was it close made up without windowes, or any place for light, in the middle whereof was a little narrow close doore, and on both sides of the doore, stood a small Furnace made within the wall, wherein were certaine holes or Lattices, thereby to let the smoke or savour of the fire to enter into that place, when any Offering should be made. Whereof we found some there, as Rice, Corne, Fruits, Hennes, and such like things, which the Indians daily offered, but there came so filthie a smoke and stinke out of the place, that whosoever went neere it, was almost ready to choke, the said place being all black, smeerie and foule therwith. Before this doore being shut, in the middle of the Church, there stood a Calfe of stone, whereon one of our companie leaped, and laughing, began to crie out, which the Bramene that kept the Church perceiving, began to call and crie for helpe, so that presently many of the neighbours ranne thither, to see what the cause might be, but before the throng of people came, we dealt so well with the Bramene (acknow-

ledging our fault, and saying it was unadvisedly done) that he was well content, and the people went home againe. Then we desired the Bramene to open us the doore that stood shut, which after much intreatie hee yeelded unto, offering first to throw certaine Ashes upon our foreheads, which we refused, so that before he would open us the doore, we were forced to promise him that we would not enter further in, then to the doore.

Like lips like lettice.

The doore of their Sancta Sanctorum, or rather Diabolorum, being opened, it shewed within like a Lime-kill, being close vaulted round about, over the head without either hole or window to cast in light, but onely at the doore, neither was there any light in all the Church, but that which came in at the doore we entred by. Within the said Cell or Vault, there hung at the least one hundred burning Lamps, in the middle whereof stood a litle Altar, & covered over with cloth made of Cotton-wooll, and over that with pure Gold, under the which (as the Bramene told us) sate the Pagode being of cleane Gold, of the bignesse [II. x. 1770.] of a Puppet or a Babie sold in Faires: hard by the Church without the great doore, stood within the earth a great foure cornered or square Cesterne, hewed out of Free stone, with stayres on each side to goe downe into it, full of greene, filthie and stinking water, wherein they wash themselves when they meane to enter into the Church to pray. From thence wee went further, and still as we went, in every place we found Pagodes hewed out of hard Stones, and standing in their holes, of such lively shapes and figures as we told you before. These stand in the wayes under certaine covertures, without the Churches, and have hard by each of them a small Cesterne of water, cut out of the stone to wash their feet, with halfe an Indian Nut, that hath a handle and hangeth there to take up water withall. And this is ordayned for Travellers that passe by, who commonly at every one of those Pagodes doe fall downe and make their Prayers, and wash their feet in those Cesternes. By the said Pagodes, commonly doe stand two little Furnaces, with a Calfe or Kow of stone, before

the which they set their Offerings, which are of such things, as are to bee eaten, every man as his Devotion serveth, which they thinke the Pagode eateth in the Night, but it is taken away by the Bramene. We found in every place such Offerings standing, but we had little desire once to taste thereof, it looked so filthily, and as we had sufficiently beholden their mishapen figures and monstrous Images, we returned againe into the Village, wherein we saw the stone Church, because the Bramene had advertised us, that the same day about Evening, the Pagode should be carried in Procession, to sport it selfe in the Fields, and to fetch a circuit, which we desired to see. And about the time which hee appointed, they rung a little Bell, which they had gotten of the Christians, wherewith all the people began to assemble, and tooke the Pagode out of his diabolicall Cell, which with great reverence, they set in a Palamkin borne by the chiefe men of the Towne, all the rest with great devotion following after, with their usuall noyse and sounds of Trumpets and other Instruments, wherewith they went a reasonable way round about a Field, and then brought him to the stone Cesterne, where washing him very cleane (although he were very filthie stinking) they carried him againe into his Cell, leaving him shut herein withall his Lampes, to make good cheere, and having made a foule smoake and stinke about him, and every man left his Offering behind him, they went home to their houses, leaving the Bramene alone, who in stead of the Pagode, made good cheere at their costs with his Wife and Familie.

Chap. 45. *Of all the kind of Beasts, Cattell, & Fowles in India.*

THere is over all India great store of Cattell, as Oxen, Kine, Sheepe, Hogges, Goates, Kids, and such like, and very good cheape, and in great abundance, although the flesh is not of so good a taste as that in Europe, which proceedeth from the heat of the Countrey, and therefore it is not much esteemed. A man may buy the best Kow in Goa, for five or sixe Pardawes. Oxen are there little, killed to eate, but are most kept to till the Land, all other

Kine.

Oxen.

things as Hogs, Sheepe and Goates, are sold after the rate. Mutton is little esteemed of, and not much used to be eaten, for it is forbidden to such as are sicke, and the Hogs flesh is much better and sounder, which is rather permitted unto sicke persons then Mutton. There are Sheepe in that Countrey, of five quarters in quantitie, for that the tayle is as great, and hath as much flesh upon it, as any of the quarters, there are many Buffles, but nothing good to bee eaten, unlesse it be by poore people, but their Milke is very good, and is very well sold and ordinarily eaten, for you shall see the Slaves and Canariins in great numbers, all day going about the streets to sell the Milke of Buffles, and Goates, and excellent sweet Creame, and fresh Butter in small peeces. They make likewise some small white Cheeses, but they are very salt and drie: wilde Bores, some Hares, Conies, Harts, and Hindes are there also to be found, but not many Cockes, Capons, Pheasants, and Doves are there in great abundance and good cheape. In the Iland of Goa and thereabout are Sparrowes, and some other small Birds, yet not many: but on the Coast of Cochin and Malabar, there are very few Sparrowes, nor any such like small birds. There are in India many Battes, and some of them so great, that it is incredible to tell. They doe great mischiefe to Trees, Fruits and Herbes, whereby the Canariins are constrained to set men to watch in their Trees, and yet they can hardly rid them away. The Indians eate them, and say they are as good meat as a Partridge.

Mutton.
Hogs.
Sheepes tailes.
Buffles and their Milke.
Cheeses.
Wild Beasts.
Few small Birds.
Great Bats and hurtfull. I have heard that they breed & have many young as Rats with us.

There is a most wonderfull number of blacke Crowes, which doe much hurt, and are so bold that oftentimes they come flying in at their windowes, and take the meat out of the dish, as it standeth upon the Table, before them that are set downe to eate: and as I my selfe sate writing above in a Chamber of the house, the windowes being open, one of those Crowes flew in at the window, and picked the Cotton out of mine Inke-horne, and blotted all the paper that lay on my Table, doe what I could to let him. They sit commonly upon the Buffles backes, and

Crowes bold.

pecke off their haire, so that you shall find very few Buffles that have any haires upon their backes, and therefore to avoyd the Crowes they get themselves into Marishes, and watrie places, where they stand in the water up to the neckes, otherwise they could never be rid of them.

There are likewise great numbers of Rats, and some as bigge as young Pigges, so that the Cats dare not touch them. Sometimes they digge downe the Houses, for that they undermine the walles and foundations through and through, whereby many times the houses fall downe and are spoyled. There is another sort of Rats, that are little and reddish of haire. They are called sweet smelling Rats, for they have a smell as if they were full of Muske. *Great Rats.* [II. x. 1771.] *Muske-rats: such are in Virginia.*

Of Ants or Pismires there is so great abundance throughout all India, and so noisome, that it is incredible to such as have not seene it: for that men may set nothing whatsoever it be, that is to be eaten, or fatty, nor yet their clothes nor linnen, but you shall presently find at the least a thousand upon it: and in the twinkling of an eye they will presently consume a loafe of bread: wherefore it is the manner throughout India, to make all the Cupboords wherein they keepe their victuals, and Chests, where their linnen and apparell lieth, with foure feet or pillars, and under every foot or pillar a stone or woodden Cesterne full of water, and place the Cupboord or Chest in the middle of the roome, not neere the wall, whereby they cannot come at it, otherwise it would be spoiled, and if they doe never so little forget to powre water into the Cesterns, if it be but a Pater noster while, presently there will be so many Pismires crawling all over it, that it is wonderfull: so that it seemeth to be a curse or plague of God sent upon that Countrie. There are some likewise that use such Cesternes of water under their bedstead, because they would not be troubled with them as they lie in their Beds, and also under their Tables. Some men which keepe Canarie birds, or such small fowles (that are brought thither from Portugall, or out of Turkie and Persia for *Ants hurtfull.*

their pleasures) are forced to set them on a sticke or pearch made for the purpose, with a Cesterne of water under it, otherwise it would presently be killed by the Pismires: and though it hangeth in the top of the house, yet they will come at it if it have a string, to hold it by. The Souldiers and poore people (that have not the meanes to buy Cupboords, with Cesternes) put the bread and other victuals which they leave (which is not overmuch) in a cloth tied on knots, and hang it on a naile against the wall, and make a circle about it of Charcole, so that the Pismires cannot get over, nor come at it. There is another sort of *Great Ants.* Pismires which are almost a finger long, and reddish of colour: they runne into the fields, and doe great hurt to the herbes, fruits, and plants.

Wormes. Moths and wormes which creepe and eate through mens clothes, are there in great abundance, whereby men must use no more clothes nor linnen in those Countries then that he necessarily and daily weareth on his backe, otherwise they are presently moth-eaten and spoiled. They can hardly keepe any Paper or Bookes from wormes, which are like eare-wormes, but they doe often spoile and consume many Papers and evidences of great importance. There are also many Wall-lice. There is a kind of beast that flieth, twice as bigge as a Bee, and is called Baratta: These creatures also doe much hurt, and are commonly in Sugar, Honie, Butter, Oile, and all fat wares and sweet meates. Many of them likewise come into their Chests among their clothes and linnen, which they doe also spoile and spot. They are in great numbers and very hurtfull. There can be nothing so close shut or made fast, but they will get in and spoile it, for where they lie or be, they spot all things with their egges, which sticke as fast as sirop upon a Paper, so that they may be esteemed as a plague like to the Pismires.

They are called Wall-lice, because they breed in Wals: but in true English they are called Midges, and in Latin, Cimices.

Within the Land there are also Tigres: other cruell beasts, as Lions, Beares, and such like there are few or none: but venomous beasts, as Snakes, Lizards, and such like there are many, for the Lizards will clime and creepe

upon the walls in their houses, and oftentimes fall upon men, as they lie in their Beds and sleepe, and therefore many men that are of abilitie, doe hang Testers and Curtaines over and about their Beds. There are likewise many Chamelions, which are said to live by the aire, but they are not hurtfull.

Monkies.

There are many Monkies or Marmosets, that doe great hurt to the Palme trees, wherein the Indian Nut or Cocus doth growe. In those trees you shall commonly see certaine little beasts, called Bichos de Palmeyras, that is, Beasts of the Palme trees: They are much like Ferrets, wherewith men use to hunt and catch Cunnies, and have a taile like the Penner of an Ink-horne, and grayish speckled haire: they are pretie beasts to keepe and to passe the time withall. Parrots are there in great numbers, and flie abroad in the Woods. There commeth in India out of the Iland of Molucas beyond Malacca, a kind of birds, called Noyras: they are like Parrots, but they have many red feathers, and speake like Parrots: they are worth in India twenty or thirty Pardawes the piece: they are very faire to looke on, and speake sweetly: they claw or tickle men with their tongues upon their heads and beards, and make them cleane at the roots, as also their eares and their teeth, so that they are very pleasant to keepe in a house, for that both in colour and beauty of feathers they surpasse all birds and Parrots whatsoever: but there could never yet be any of them brought living into Portugall, although they have sought and used all the meanes they could to bring them for a Present to the King, which he greatly desireth: but they die upon the way, for they are very delicate, and will hardly be brought up.

Chap. 46. *Of the Elephant.*

ELephants are in many places of India. In the Iland of Seelon there are also great numbers, which are esteemed the best and sensiblest of all the world, for wheresoever they meet with any other Elephants (the Indians report for a truth, that they have tried it) those Elephants of other Countries doe reverence and honour to

the Elephants of Seylon. The most service that they use them for in India, is to draw their Pipes, Buts, Packes, [II. x. 1772.] and other goods, and to ship them, all which they doe with Elephants. They are kept at the Kings charges, and he that needeth them, speaketh to their Keepers, and agreeth with them for a price to have their labour: Then the Keeper getteth upon the necke of the Elephant, and thrusteth his feet under his eares, having a hooke in his hand, which he sticketh on his head, where his stones lie, that is to say, above betweene both his eares, which is the cause, that they are so well able to rule them: and comming to the thing which they are to draw, they bind the Fat or Packe fast with a rope that he may feele the weight thereof, and then the Keeper speaketh unto him: whereupon hee taketh the corde with his snout and windeth it about his teeth, and thrusteth the end into his mouth, and so draweth it hanging after him, whither they desire to have it. If it be to be put into a Boat, then they bring the Boat close to the shoare of the Key, and the Elephant putteth it into the Boat himselfe, and with his snout gathereth stones together, which he layeth under the Fat, Pipe, or Packe, and with his teeth striketh and thrusteth the Packe or Vessell, to see if it lie fast or not. It will draw any great shot or other Iron worke, or metall being made fast unto it, be it never so heavie. They draw Fusts, small Gallies, and other great Boats, as Carvels, and such like, as easily out of the water upon the land, as if no man were in them: so that they serve their turnes there, even as our Sleds or Carts with Horses doe heere, to carrie our wares and merchandises. Their meate is Rice and water, they sleepe like Kine, Oxen, Horses, and all foure-footed beasts, and bow their knees and all their members as other beasts doe. In Winter when it beginneth to raine, then they are unquiet, and altogether mad, so that their Keepers cannot rule them, and then they are let some whither out of the Towne to a great tree, and there tied unto it by the legs with a great Iron chaine, where they carrie him meate, and so he lieth in the open aire, as long as he is mad,

which is from Aprill to September, all the Winter time when it raineth, and then he commeth to himselfe, and beginneth to serve againe as tamely, that a man may lie under his bellie, so you doe him no hurt: but he that hurteth him, he must take heed, for they never forget when any man doth them injurie, untill they be revenged. They are very fearefull of a Rat or Mouse, and also of the Pismires, because they feare they would creepe into their snouts. They are likewise afraide of gun-shot and of fire, unlesse by length of time they be used unto them. When they have the companie one of the other, the male Elephant standeth upon the higher ground, and the female somewhat lower. As they goe along the way, although you see them not, you may heare them a farre off by the noise of their feet and clapping of their eares, which they continually use. They are as swift in going almost as a Horse, and are very proude, and desirous of honour. When there is any great Feast or Holiday kept in Goa, with solemne Procession, commonly the Elephants goe with them, the young before, and the old behind, and are all painted upon their bodies with the Armes and Crosses of Portugall, and have every one five or sixe Trumpetters or players upon the Shalmes, sitting upon them that sound very pleasantly, wherewith they are as well pleased, and goe with as great gravitie, and in as good order, as if they were men. It happened in Goa, that an Elephant should draw a great Fust out of the water unto the land, which Fust was so great and heavie, that he could not doe it alone, so that they must have another to helpe him: whereupon the Keeper chid him, using many hard words, saying, that he was idle and weake, and that it would be an everlasting shame for him, that they must fetch another to helpe him, wherewith the Elephant was so desperate, that hee thrust away his fellow (which was brought to helpe him) and beganne freshly againe to draw, with so great force, more then he was well able to doe, that with extreme labour he burst and fell downe starke dead in the place. At such time as I was to make my Voyage from Cochin to Portugall,

the Rudder of our ship was out of order, so that it must of force be brought on land to make it fit againe, and so it was drawne to the Rivers side at the sterne of the Boat, which the Elephant should draw on land upon two boords, that it might slide up, and because it was heavie, (as the Rudder of a ship of fourteene hundred or sixteene hundred tunnes requireth) as also that the Elephant was as yet but young, and not growne to his full strength, so that he could not draw it out alone, yet he did the best he could: but seeing he could not doe it, he fell on his fore-legs, and beganne to crie and weepe, that the teares ranne out of his eyes, and because many of us stood upon the shoare to behold this sight, the Keeper began to chide him, and with hard words to curse him, because he shamed him thus in presence of so many men, not to be able to draw up such a thing: but what strength or labour soever the Elephant used, he could not doe it alone, but when they brought another Elephant to helpe him, they both together drew it halfe out of the water, so that it lay partly upon the boords. The first Elephant perceiving that, with his head and teeth thrust the other Elephant away, and would have no more helpe, but drew it out himselfe.

They are likewise very thankful & mindful of any good done unto them. When new yeres day commeth, their keepers use of common custome to aske new yeeres gifts of the Viceroy, the Archbishop, and other Governours and Gentlemen, and then the Elephants come to the doore and bow their heads downe, and when any thing is given, they kneele on their knees with great lowlinesse, and thankfulnesse, for the good deedes so done unto their keepers (which they thinke to be done unto themselves.) They use as they passe by such houses, to bow their heads at the dores, as also when they passe by the Church doores, and by Crosses, which their Masters teach them. They have a custome that they goe often into the Market where hearbs are sold, as Reddish, Lettice, Coleworts, and such like stuffe, and those that are liberall to the Elephant, doe use to throw something before him. Among the rest

[II. x. 1773.]

there was one hearbe wife which alwayes used to throw something of her wares before the Elephant. Now when the time came on that the Elephant groweth mad, as I said before, they use to goe with them three or foure dayes, or a weeke about the streets before they binde them up, (being as then but halfe mad) to aske something of every bodie for the feeding of the mad Elephant in the winter time. And going thus about the streets, the Master is not able to rule him, for hee runneth about with his head downward, and by his roaring giveth the people warning to beware, and when he findeth or seeth no man, hee leapeth and overthroweth whatsoever he meeteth withall, whereby hee maketh great sport and pastime, much like to the baiting of Oxen in Spaine, which never ceaseth, untill one, two, or more of them be slaine, the like rule is kept with the mad Elephant in India. It chanced in this running about that the Elephant ranne through the streetes, and in haste at unawares came into the market, throwing downe all that was in his way, whereat every man was abasht, and leaving their ware, ranne to save themselves from being over runne by the Elephant, and by meanes of the noyse and prease of people, they fell one over another, as in such cases is commonly seene. Among them was this woman, that alwayes used to give the Elephant something to eate, which had a little childe in the market lying by her in a basket, and by the hastie rising up and throng of the people, the woman ranne into a House, not having time to snatch up her Child, and take it with her; and when the Elephant was alone in the Market place, where hee roared up and downe, overthrowing all things that were before him, hee came by the Child (that as I said) lay still in the Market, and as everie man looked, specially the Mother, which cried out, and verily thought that the Elephant had taken it and cast it on his shoulder and spoyled it as he did all other things. He on the contrarie notwithstanding all his madnesse, being mindfull of the good will and liberalitie of the Childes Mother dayly used unto him, tooke up the Child handsomely and tenderly

with his Snout, and laide it softly upon a Stall by a Shop side, which done, he began againe to use the same order of stamping, crying, and clapping as he had done at the first to the great wondering of all that beheld it, specially to the ease and joy of the Mother, that had recovered her Child sound and well againe.

Chap. 47. Of the Abadas or Rhinocerots.

THe Abada or Rhinoceros is not in India, but onely in Bengala and Patane. They are lesse and lower then the Elephant. It hath a short horne upon the nose, in the hinder part somewhat bigge, and toward the end sharper, of a browne blew, and whitish colour; it hath a snout like a Hog, and the skin upon the upper part of his body is all wrinckled, as if it were armed with Shields or Targets. It is a great enemie of the Elephant. Some thinke it is the right Unicorne, because that as yet there hath no other beene found, but onely by heare-say, and by the Pictures of them. The Portugals and those of Bengala affirme, that by the River Ganges in the Kingdome of Bengala, are many of these Rhinocerots, which when they will drinke, the other beasts stand and waite upon them, till the Rhinoceros hath drunke, and thrust their horne into the water, for hee cannot drinke but his horne must be under the water, because it standeth so close unto his nose, and muzzle: and then after him all the other beasts doe drinke. Their hornes in India are much esteemed and used against all venome, poyson, and many other diseases: likewise his teeth, clawes, flesh, skin, and bloud, and his very dung and water and all whatsoever is about him, is much esteemed in India, and used for the curing of many diseases and sicknesses, which is very good and most true, as I my selfe by experience have found. But it is to bee understood, that all Rhinoceros are not a like good, for there are some whose hornes are solde for one, two or three hundred Pardawes the piece, and there are others of the same colour and greatnesse that are sold but for three or foure Pardawes, which the Indians know and can discerne. The cause is that some Rhinocerots,

which are found in certaine places in the Countrie of Bengala have this vertue, by reason of the hearbs which that place onely yeeldeth and bringeth forth, which in other places is not so, and this estimation is not onely held of the horne, but of all other things in his whole bodie, as I said before. There are also by Malacca, Sion, and Bengala some Goates that are wilde, whose hornes are esteemed for the best hornes against poyson, and all venome that may be found: they are called Cabras de Mato, that is, wilde Goates.

Goats hornes good against poyson.

Chap. 48. *Of the Fishes and other Beasts in the Seas of India.*

FIsh in India is very plentifull, and some very pleasant and sweete. Most of their fish is eaten with Rice, that they seeth in broth which they put upon the Rice, and is somewhat sowre, as if it were sodden in Gooseberries, or unripe Grapes, but it tasteth well, and is called Carriil, which is their daily meate, the Rice is in steade of bread: there are also good Shads, Soales, and other sorts of fishes. The Crabs and Crevishes are very good and marveilous great, that it is a wonder to tell, and that which is more wonderfull, when the Moone is in the full, here with us it is a common saying, that then Crabs and Crevishes are at the best, but there it is cleane contrarie: for with a full Moone they are emptie and out of season, and with a new Moone good and full. There are also Musckles and such like Shel-fishes of many sorts, Oysters very many, specially at Cochin; and from thence to the Cape de Comorin. Fish in India is very good cheape, for that with the valew of a stiver of their money, a man may buy as much fish and Rice to it, as will serve five or sixe men for a good meale.

Crabs lest at the full.

[II. x. 1774.]

As our ship lay in the River of Cochin, readie to sayle from thence to Portugall, it hapned that as wee were to hang on our Rudder, which as then was mended, the Master of the Ship, with foure or five Saylers, went with the boate to put it on, and another Sayler beeing made fast with a corde about his middle, and tied to the Ship, hung downe with halfe his bodie into the water to place the

same upon the hookes, and while hee hung in the water, there came one of those Hayens, and bit one of his legs, to the middle of his thigh, cleane off at a bit, notwithstanding that the Master strooke at him with an Oare, and as the poore man was putting downe his arme to feele his wound, the same fish at the second time for another bit did bite off his hand and arme above the elbow, and also a peece of his buttocke.

Sharkes sharking.

In the River of Goa in winter time, when the mouth of the River was shut up, as commonly at that time it is, the fishermen tooke a Fish of a most wonderfull and strange forme, such as I think was never seene either in India, or in any other place, which for the strangenesse thereof was presented to my Lord the Archbishop, the picture whereof by his commandement was painted, and for a wonder sent to the King of Spaine.

Monstrous fish.

It was in bignesse as great as a middle sized dog, with a snout like a Hog, small eyes, no eares, but two holes where his eares should bee, it had foure feete like an Elephant, the tayle beginning somewhat upon the backe broad, and then flat, and at the very end round and somewhat sharpe. It ranne along the Hall upon the floore, and in every place of the house snorting like a Hog. The whole bodie, head, tayle, and legs being covered with scales of a thumb breadth, harder then Iron, or Steele: Wee hewed and layd upon them with weapons, as if men should beate upon an Anvill, and when we strooke upon him, he rouled himselfe in a heape, head and feet altogether, so that hee lay like a round ball, we not being able to judge where he closed himselfe together, neyther could we with any instrument or strength of hands open him again, but letting him alone and not touching him, he opened himselfe and ranne away as I said before.

Masseus reports it also. Hist. Ind. l. 7. but somewhat differing.

A Ship sayling from Mosambique into India, having faire weather, a good fore winde, as much as the sayles might beare before the winde for the space of foureteene dayes together, directing their course towards the Equinoctiall line, every day as they tooke the height of the

Sunne, in steade of diminishing or lessening their degrees, according to the winde and course they had and helde, they found themselves still contrarie, and every day further backewardes then they were.

At the last the chiefe Boteson whom they call the Masters mate, looking by chance over-boord towards the beake-head of the ship, he espied a great broad taile of a Fish that had winded it selfe as it were about the beake head, the body thereof being under the keele, and the head under the Rudder, swimming in that manner, and drawing the shippe with her against the winde and their right course: whereby presently they knew the cause of their so going backwards: so that having at the last stricken long with staves and other weapons upon the fishes tayle, in the end they stroke it off, and thereby the Fish left the ship, after it had layen fourteene dayes under the same, drawing the ship with it against winde and weather: for which cause the Vice-roy in Goa caused it to be painted in his palace for a perpetuall memory, where I have often reade it, with the day and time, and the name both of the Ship and Captaine.

There are by Malacca certaine fish shels found on the shoare, much like Scalop shels, so great and so heavie, that two strong men have enough to doe with a Leaver to draw one of them after them. Within them there is a fish which they of Malacca doe eate. There were some of those shels in the ballast of the ship that came from Malacca, and kept companie with us from the Iland of Saint Helena, to the Iland of Tercera, where the ship was cast away, and some of the shels taken out of her, which the Jesuites of Malacca had sent unto Lisbon, to set in the wals of their Church and Cloyster, which they there had caused to bee made, and most sumptuously built. The like happened to a ship called Saint Peter that sayled from Cochin towards Portugall, that fell upon a Sand, which at this day is called after the same ships name Saint Peters Sand, lying from Goa South South-east under 6. degrees upon the South side, where it was cast away, but

all the men saved themselves, and of the wood of the ship that was cast away, they made a small Barke or Carvell, wherewith they all arrived in India: and while they were busied about building of their ship, they found such great Crabs upon that Sand, and in so great numbers, that they were constrayned to make a sconce, and by good watch to defend themselves from them, for that they were of an unreasonable greatnesse, so that whomsoever they got under their clawes, it cost him his life.

Great Crabs.

Chap. 49. Of all Fruits, Trees, Plants, and common hearbs in India and first of a certaine fruit called Ananus. [II. x. 1775.]

ANanas is one of the best fruits, and of best taste in all India, but it is not a proper fruit of India, but a strange fruit, for it was first brought by the Portugals out of Brasill, so that at the first it was sold for a noveltie, at a Pardaw the piece, and sometimes more, but now there are so many growne in the Countrie, that they are very good cheape. The time when they are ripe is in Lent, for then they are best and sweetest of taste. They are as bigge as a Melon, and in forme like the head of a Distaffe, without like a Pine apple, but soft in cutting: of colour red and greenish: They growe about halfe a fathome high from the ground, not much more or lesse. The leaves are like the herbe that is brought out of Spaine, called Aloe, or Semper viva, because it is alwaies greene, (and therefore it is hanged on the beames of houses) but somewhat smaller, and at the ends somewhat sharpe, as if they were cut out. When they eate them, they pull off the shell, and cut them into slices or pieces, as men desire to have them drest. Some have small kernels within them, like the kernels of Apples or Peares. They are of colour within like a Peach, that is ripe, and almost of the same taste, but in sweetnesse they surpasse all fruits. The juyce thereof is like sweet Must, or new Renish Wine: a man can never satisfie himselfe therewith. It is very hot of nature, for if you let a Knife sticke in it, but halfe an houre long, when you draw it forth againe it will be halfe eaten up, yet it doth no particular hurt, unlesse a man

should eate so much thereof, that hee surfet upon them. The sicke are forbidden to use them.

Chap. 50. *Of Jaqua or Jaacca.*

JAacas growe on great trees like Nut trees, and onely on the Sea shoares, that is to say, in such Countries as border on the Seas, cleane contrarie unto all other fruits, for they growe above the earth, upon the trunkes or bodies of the trees, and upon the great thicke branches, but where the branches spread abroad, being small and full of leaves, their groweth none: they are as bigge as a great Melon, and much like it of fashion, although some of them are as great as a man can well lift up, and outwardly are like the Ananas, but smoother, and of a darke greene colour, the fruit within is in husks, like Chesnuts, but of another forme, and every huske hath a Nut, which is halfe white, the rest yellowish, and sticketh to a mans hands like Honie, when it is in Bee-hives among the Wax, and for toughnesse and in taste for sweetnesse not much unlike. The fruit is on the outside like a Chesnut, and in forme or fashion like an Acorne, when the greene knob that groweth under it is taken away, and of that bignesse and somewhat bigger: this fruit that is outmost being eaten, the rest is good to be rosted or sodden, and are not much unlike in taste to the Chesnuts in Europa. There are of these huskes in every Iaacca an hundred and more according to the greatnesse thereof. There are two sorts of them, the best are called Girasal, and the common and least esteemed, Chambasal, although in fashion and trees there is no difference, save that the Girasals have a sweeter taste.

Chap. 51. *Of Mangas.*

MAngas groweth upon trees like Iaacca trees: they are as big as a great Peach, but somwhat long, and a little crooked, of colour cleere, greene, somwhat yellowish, and sometimes reddish: it hath within it a stone bigger then a Peach stone, but it is not good to be eaten: the Mangas is inwardly yellowish, but in cutting it is waterish, yet some not so much: they have a very pleasant taste,

better then a Peach, and like the Annanas, which is the best and the most profitable fruit in all India, for it yeeldeth a great quantitie for food and sustenance of the Countrie people, as Olives doe in Spaine and Portugall: they are gathered when they are greene, and conserved, and for the most part salted in Pots, and commonly used to be eaten with Rice, sodden in pure water, the huske being whole, and so eaten with Salt Mangas, which is the continuall food for their slaves and common people, or else salt dried fish in stead of Mangas, without Bread, for Rice is in divers places in stead of Bread. These salted Mangas are in cutting like the white Spanish Olives, and almost of the same taste, but somewhat savory and not so bitter, yet a little sowre, and are in so great abundance, that it is wonderfull: there are others that are salted and stuffed with small pieces of greene Ginger, and Garleeke sodden: those they call Mangas Recheadas or Machar: they are likewise much used, but not so common as the other, for they are costly and more esteemed: these are kept in Pots with Oyle and Vineger salted. The season when Mangas are ripe is in Lent, and continueth till the moneth of August.

Chap. 52. *Of Caions.*

CAivs Groweth on trees like Apple trees, and are of the bignesse of a Peare, at one end by the stalke somwhat sharpe, and at the head thicker, of a yellowish colour, being ripe they are soft in handling: they growe very like Apples, for where the Apples have a stalke, these Caivs have a Chesnut, as bigge as the fore-joynt of a mans thumbe: they have another colour and fashion then the Chesnuts of Jaqua, and are better and more savorie to eate, but they must be rosted: within they are white like the Chesnuts of Europa, but have thicker shells, which are of colour bluish and darke greene. When they are raw and unrosted, you must not open them with your mouth, for as soone as you put them to your mouth, they make both your tongue and your lips to smart, whereby such as knowe it not are deceived: wherefore you must

open their shells with a Knife, or rost them, and then they will peele. This fruit at the end where the stalke groweth, in the eating doth worke in a mans throat, and maketh it swell, yet it is of a fine taste, for it is moist and full of juyce; they are commonly cut in round slices, and layd in a dish with Water or Wine, and Salt throwne upon them.

[II. x. 1776.]
Chap. 53.
Of Jambos.

THe trees whereon the Jambos doe grow are as great as Plum trees, and very like unto them: it is an excellent and a very pleasant fruit to looke on, as big as an Apple: it hath a red colour and somewhat whitish, so cleare and pure, that it seemeth to be painted or made of Wax: it is very pleasant to eate, and smelleth like Rose water; it is white within, and in eating moist and waterish; it is a most dainty fruit, as well for beauty to the sight, as for the sweet savour and taste: it is a fruit that is never forbidden to any sick person, as other fruits are, but are freely given unto sicke men to eate, that have a desire thereunto, for it can doe no hurt. The blossoms are likewise very faire to the sight, and have a sweet smell: they are red and somewhat whitish of colour. This tree beareth fruit three or foure times every yeere, and which is more wonderfull, it hath commonly on the one side or halfe of the tree ripe Jambos, and the leaves fallen off, and on the other side or halfe it hath all the leaves, and beginneth againe to blossome, and when that side hath fruit, and that the leaves fall off, then the other side beginneth againe to have leaves, and to blossome, and so it continueth all the yeere long: within they have a stone as great (and very neere of the same fashion) as the fruit of the Cypresse tree.

Summer and Winter at once in the same tree.

Chap. 54.
Of the fruits in India.

THere is a fruit called Jangomas, which groweth on trees like Cherrie trees: they are in bignesse like small round Plummes of a darke red colour, they have no stones in them, but some small kernels: they are of taste much like Plummes, whereof there are very many, but not much esteemed of.

There is another fruit called Carambolas, which hath eight corners, as big as a small Apple, sowre in eating, like unripe Plummes, and most used to make Conserves.

There are yet other fruits, as Brindoiins, Duriindois, Jamboloens, Mangestains, and other such like fruits; but because they are of small account, I thinke it not requisite to write severally of them, but onely of two of them.

The barkes of these trees are kept and brought over Sea hither, and are good to make Vinegar withall, as some Portugals have done.

There is also a fruit that came out of the Spanish Indies, brought from beyond the Philipinas or Lusons to Malacca, and from thence to India, it is called Papaios, and is very like a Melon, as big as a mans fist, and will not growe, but alwaies two together, that is male and female: the male tree never yeeldeth any fruit, but onely the female; and when they are divided, and set apart one from the other, then they yeeld no fruit at all. It is a tree of the height of a man, with great leaves. This fruit at the first for the strangenesse thereof was much esteemed, but now they account not of it. There are likewise in India some Fig trees of Portugall, although the fruit doth never come to good perfection. Oranges, Limons, Citrons, and such like fruit, are throughout all India, in great abundance, and for goodnesse and taste surpasse those of Spaine. Grapes are not there to be found, but onely upon some houses, as we have them in Netherland: yet against Christmas and Lent, there are Raisins brought into Goa, by the Decanaes and Indians out of the Firme Land, and from Ballagate, but they are not so good as those in Spaine, and very few they are, but for price as good cheape as other fruits. There are also in India many Melons, but not so good as those in Spaine, for that they must be eaten with Sugar, if you will have any sweetnesse in them: but there is another sort like Melons, called Patecas or Angurias, or Melons of India, which are outwardly of a darke greene colour, inwardly white with black kernels: they are very waterish and hard to bite, and so

moist, that as a man eateth them, his mouth is full of water, but yet very sweet, and very cold and fresh meat, wherefore many of them are eaten after Dinner to coole men. Cucumbers and Radices are there in great numbers, also Coleworts, but not so good as in Europe, for the Coleworts never growe to their full growth, but are loose with their leaves open. They have likewise some Sallet herbes, but very little: herbes whereof men make Pottage are not there to be had, nor many sweet smelling herbes nor flowers, as Roses, Lilies, Rosemarie, and such like sorts of flowers and plants there are none, yet they have some few Roses, and a little Rosemarie, but of no great smell. The fields never have any other flowers in them, but onely grasse, and that is in Winter when it raineth, for in Summer it is cleane burnt off with the exceeding heate of the Sunne. There is onely a kind of blossomes of trees, which growe all the yeere long, called Fulle, that smell very sweet: the women doe ordinarily throwe them among their linnen and apparell to make them sweet. They likewise make Collars or strings full of them, which they weare about their neckes, and strew them in their Beds, for they are very desirous of sweet savours, for other sorts of sweet flowers and herbes, whereof thousands are found in Europe, they are not in India to be had: so that when you tell them of the sweet flowers and herbes of these Countries, they wonder much thereat, and are very desirous of them.

Chap. 55. *Of the Indian Figs.*

INdian Figs there are many and of divers sorts, one better then the other, some small, some great, some thicke, some thinne, &c. but in generall they are all of one forme and colour, little more or lesse, but the trees are all one, and of the height of a man: the leaves are of a fathome long, and about three spannes broad, which the Turkes use in stead of browne Paper, to put Pepper in. [II. x. 1777.] In the Tree there is no Wood, but it may rather bee called a Reede then a Tree. The bodie of the tree (I meane that which covereth the outward part when it beginneth

somewhat to grow) is in a manner very like the inner part of a Sive made of haire, but in shew somewhat thicker, and is (as it were) the barke of it: but when you open it, it is full of leaves, closed and rowled up together, of the height of halfe a mans length, and somewhat higher. These leaves doe open and spread abroad on the top of the Tree, and when those that are within the bodie doe in their time thrust themselves forth upwardes out of the innermost part of the Tree, then doe the outmost leaves beginne to dry, and fall off, untill the Tree bee come to his full growth, and the fruit to their perfect ripenesse. The bodie of the Tree may be a spanne thicke at the most. The leaves have in the middle of them a very thicke and gray veine which runneth cleane through them, and devideth them out of the middest of the leaves, which are in the innermost part of the Tree at their springing up, there commeth forth a flowre, as bigge as an Estridge Egge, of colour russet, which in time groweth to be long, with a long stalke, and it is no Wood, but rather like a Colewort stalke: This stalke groweth full of figs, close one by the other, which at the first are in fashion like greene Beanes, when they are yet in the huskes, but after grow to halfe a spanne in length, and three or foure inches broad, as thicke as Cucumbers, which stalke beareth at the least, some two hundred figges, little more or lesse, and grow as close together as Grapes: the clusters are so great as two men can scarcely beare upon a staffe, they are cut off when they are but halfe ripe, that is to say, when they are as yet halfe greene, and halfe yellow, and hanged up in their houses upon beames, and so within foure or five dayes they will be fully ripe and all yellow. The Tree or Plant yeeldeth but one bunch at a time, which being ripe, they cut the whole Tree downe to the ground, leaving only the root, out of the which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeere long, and never leaveth bearing: they are in all places in so great abundance, and so common throughout all India that it is

wonderfull, being the greatest meate and sustenance of the Countrey: they are of a marvellous good taste: when they eate them, they pull off the shels. The most and commonest sort are by the Portugals called Figos dorta, that is, Garden figges, those are somewhat thicke; there are others which are smaller, and thinne without, and are called Senoriins, which are of the best sort: they smell well, and are very good of taste. *Many kinds of them.*

There is another sort called Cadoliins, which are likewise well esteemed, but the best of all are called Chincapoloyns, and are most in the Countrey of Malabar: these are but a little yellow, but they continue commonly on the outside greene, and are small and long, with a speciall sweet smell, as if they were full of Rose Water. There are yet many sorts, some that are very great, about a span long, and in thicknesse correspondent: these grow much in Cananor, and in the Coast of Malabar, and are by the Portugals called Figges of Cananor: and by reason of the great quantitie thereof are dried, their shels being taken off, and so being dried are carried over all India to be sold. These when they are ripe are most roasted, for they are but seldome eaten raw, as other Figges are, they are somewhat harsh in swallowing, and inwardly red of colour, and being roasted they are shaled or pilled like the others, and so cut in slices, which done, they cast some beaten Sinamon upon them, steeping them in Wine, and then they taste better then roasted Quinces; they are cut up in the middle, as all the other kind of Figges use to be, and then boyled or fried in Sugar, which is a very daintie meat, and very common in India: to conclude, it is one of the best and necessariest fruits in all India, and one of the principallest sustenances of the common people, they are found in all places of the Indies and Orientall Countries. They are also found in Arabia, and are called Musa, as also in Jerusalem, Damasco, and Cairo, as I have beene truly informed by credible persons, which daily travell and traffique into India. And they doe beleeve that this is the same fruit, which Adam did eate when he sinned first.

There grow in India many Iniamos and Batatas. These Iniamos, are as bigge as a yellow Root, but somewhat thicker and fuller of knots, and as thicke on the one place, as in the other, they grow under the Earth like Earth Nuts, and of a Dun colour, and white within like Earth Nuts, but not so sweet.

Earth Nuts.

The Batatas are somewhat red of colour, and of fashion almost like the Iniamos, but sweeter, of taste like an Earth Nut. These two fruits are very plentifull.

Chap. 56. Of the Palme trees, whereon the Indian nuts called Cocus grow.

THis is the most profitable tree of all India. The tree waxeth very high and straight, of the thicknesse of a small span little more or lesse, it hath no branches but in the uppermost part thereof, and in the top grow the leaves, which spread like unto Date trees, and under the leaves close to the tree grow the Coquos together, commonly ten or twelve one close by another, but you shall seldome find one of them growing alone by it selfe. The blossome of this fruit is very like the blossome of a Chestnut. The wood of the tree is very sappy like a Sponge, and is not firme, they doe not grow but on the Sea sides, or bankes of Rivers close by the strand, and in sandy grounds, for there groweth none within the Land. They have no great Rootes, so that a man would thinke it were impossible for them to have any fast hold within the Earth, and yet they stand so fast and grow so high, that it maketh men feare to see men climbe upon them, lest they should fall downe. The Canariins climbe as nimbly, and as fast upon them, as if they were Apes, for they make smal steps in the trees like staires, whereon they step, and so climbe up, which the Portugals dare not venter; their planting is in this manner. They first plant the Coquos or Nuts whereof the trees doe spring, and when they are about the height of a man, in winter time they plant them againe, and dung them with ashes, and in Summer time water them. They grow well about houses, because commonly there they have good earth, and beeing well looked unto & husbanded they yeeld fruit in few yeeres.

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Those trees are more abundant with them then Olive trees in Spaine, or Willow trees in the Low Countreyes. The profits they reape thereby are these.

The uses of the Wood.

First, the wood is very good for many things, although it be spongious and sappy, by reason of the length of it, for in the Ilands of Maldiva they make whole ships thereof, without any Iron naile in them, for they sow them together with the Cords that are made of the said Cocus, or Nut, the Ropes and Cables being likewise of the same tree, as also the Sailes which they make of the leaves, which leaves are called Olas. They serve likewise to make the Canariins houses, and for Hats which they use to carrie over their heads, for the Sunne or the raine; they make also Mats or Tents that lie over the Palamkins when it raineth, to cover the women when they are carried abroad, and such like things: they likewise make thereof very fine Hattes, that are much esteemed, and cost three or foure Pardawes the piece, which they weare in Summer for lightnesse. The Nuts are as great as an Estridge Egge, some smaller, and some greater and are outwardly covered with a huske or shell,* which as long as it groweth on the tree, is greene without, like an Acorne with his huske or cup.

The hairie huske: Coards and Cables.

This huske being dry and pulled off, is haire like Hempe, whereof all the Coards and Cables that are used throughout all India are made, as well upon the Land as in the Ships. It is of colour very like the Ropes of Sparta in Spaine, they are very good, but they must bee kept in salt water, whereby they continue very long, but in fresh or raine water they doe presently rot, because they are not

* The Indian Nuts are covered over with two sorts of huskes or shels, whereof the uttermost is hairie, and of it they make Cairo, that is, all their Cables and Ropes, and stop and make their shippes close with it in stead of Ocam or Tow, for that it keepeth the ships closer in salt water then our Ocam or Tow, because in salt water it closeth and shutteth it selfe closer together. Of the other they make not onely drinking Cups, in India, but here with us also, for that the common people beleeve there is a certaine vertue in them against stirring of the bodie, but it is not so.

drest with Pitch, and Tarre as our ships are. The ship wherein I came out of India into Portugall, had no other Ropes nor Cables, nor any such kind of stuffe, but such as were made of the Indian Cocus, called Cairo, which continueth very good, saving only that we were forced every fourteene daies to wash our Cables in the Sea, whereby they served us as well as Cables of Hempe. The fruit when it is almost ripe is called Lanha, and within is *Water.* full of water, and then it is white of colour, thinne and soft, and the longer the Cocus is on the tree, the more the water groweth and changeth into white, which is the meate of the Nut within, and tasteth much like a Hasel Nut, but somwhat sweeter. The Lanhos have within them a good draught of water, which is very cleere, sweet, and coole to drinke. It is at the least halfe a Kan full, and when men walke abroad and are thirstie, they goe unto the Canariins, who presently with a great Knife in their hands come up to the tree, and cut off as many Lanhos as a man desireth, selling them for a Basaruco, or two a piece, which they make verie readie and cleere to be drunke. *Inner shell.* The first shell that is over the inward fruit (which as the Nut is come to his full ripenesse, becommeth almost to be wood) is then but thinne and soft, and very pleasant to eate with Salt and doe taste almost like Artichokes, a man may drinke as much of this water as he will, for it will not hurt him, but is a very pleasant drinke; when the fruit is ripe, there is not so much water in it, and is white within, and somewhat thicker of substance, and then the water is not so good as it was before beeing Lanhos, for then it becommeth somewhat sowre.

Uses of the shell. These Cocus beeing yet in their huskes, may bee carried over the whole World, and not once hurt or bruised, and it happeneth oftentimes that by continuance of time, the water within the Cocus doth convert, and congeale into a certaine kind of yellow Apple, which is very savourie and sweet. The huske being taken off, the shell serveth for many uses, as to make Ladles with woodden handles, and also certaine little pots, which beeing fastned to a sticke,

they doe therewith take and lade water out of their great pots, they make thereof also small vessels to beare Wine in when they walke into the fields, and a thousand other things. These shels are likewise burnt, and serve for coales for Goldsmiths, which are very good and excellent. Of the white of these Nuts in India they make pottage, and dresse meate withall, strayning and pressing out the Milke, wherein with many other mixtures they seeth their Rice, and to bee short, they never dresse any Rice, which they call Carriil, and is the sawce to their meate thereunto, but they put some of their Cocus Milke into it, else the Cocus is but little eaten, for there it is not esteemed of, but serveth for meate for the slaves, and poore people. They likewise breake the Cocus in pieces, and taking off the shell they dry the fruit or white meate that is within it, and it is carried in great quantities out of Malabar to Cambaya, and Ormus, and to the Northerne Coasts and quarters beyond Goa, as also to the Countrey of Ballagate, and Traffique much therewith. Of this white substance they make Oile,† which they stampe in Cisternes like Olives, and it maketh very good Oile, as well to eate as to burne, which is likewise very medicinable.

Of the white meate.

[II. x. 1779.]

Oile.

This dried Cocus which is so carried abroad, is called Copra. When they desire to have no Cocus or fruit thereof, they cut the blossomes of the Cocus away, and binde a round Pot with a narrow mouth, by them called Callao, fast unto the Tree, and stop the same close round about with pot earth, so that neither Wind nor Aire can either enter in, or come forth, and in that sort the Pot in short space is full of water, which they call Sura, and is

Sura water.

† There are two sorts of Oile made of these Nuts, one out of the fresh or greene Nuts, stamped and mixed with warme water, which being pressed forth the Oile swimmeth above the water: this Oile is used to purge the maw and the guts, for it purgeth very gently, and without hurt some mixe therewith the juyce of Thamarindes, and maketh thereof a very wholsome Medicine, the other Oile is prest out of the dried Cocus, which is called Copra, and is good also to purge the maw, and against the shrinking of the sinewes; as also for old aches and paines in the joynts and limbes.

very pleasant to drinke like sweete Whay,* and somewhat better.

The same water standing but one houre in the Sunne, is very good Vineger, and in India they have none other.

Viniger and Wine.

This Sura being distilled, is called Fula, or Nipe, and is as excellent Aqua vitæ, as any is made in Dort of their best Rhenish Wine, but this is of the finest kind of Distillation. The second Distillation thereof is called Uraca, which is very good Wine, and is the Wine of India, for they have no other Wine. It is very hot and strong, yet the Indians drinke it as if it were water, and the Portugals use it in this sort. They put it into Vessels, and to a Pipe of Uraca, they put three or foure Hands of Raisons that are brought for Merchandise into India from Ormus, (every Hand is twelve pounds) which being washed they put into the Vessell leaving the bung open, and the Pipe not being full, for if it were it would burst, by reason of the heat, because therewith it seetheth in the Pipe like water on the fire, and boyling so, it is stirred every day for the space of fourteene or fifteene dayes, in which time the Uraca getteth as faire a red colour, as if it were Portugall Wine, and differeth not much in taste, but yet sweeter and hotter of it selfe, howbeit it is altogether as faire, and of as good a colour as their Portugall Wine, so that they can hardly bee discerned one from the other: this Wine is called Wine of Passa, or Raisons. With this Wine there is great Traffique used to Bengala, Malacca, China, and other places, and every Pipe thereof costeth within Goa thirtie Pardawen the piece, little more or lesse. Of the aforesaid

Sugar.

Sura they likewise make Sugar, which is called Jagra: they seeth the water, and set it in the Sunne, whereof it becommeth Sugar, but it is little esteemed because it is of a browne colour, and for that they have so great quantitie and abundance of white Sugar throughout all India. The innermost part of the tree or trunke is called

* This water being drunke, is very good against the heate of the Liver and the Kidneyes, and clenseth the yard from corruption and filthy matter.

Palmito, and is the pith or heart of the same trunke, which is much esteemed, and sent for a present unto men of great account. It is as thin as Paper, and also white, and is as if it were pleated or prest together, as they use to pleate and presse womens Huykes in the Low Countreyes: it is also long and slender, and hath sometimes fifty or sixty folds or pletes in it like a Paper-book. This the Indians use for Paper and Bookes, which continueth in the same folds, whereon they write when it is greene, and so let it dry, and then it is impossible to get the Letters out againe, for it is printed therein with a kind of Iron Instrument: The Indians call it Olla, whereof all their Bookes, Writings, and Evidences are made, which they can seale, and shut up as wee doe our Letters. *The Palmite.*

Those Ilands have no other dealing or living, but with Cairo, whereof they make Ropes and Cables, and with the Copra, or the white substance of the Cocus, whereof Oile is made, so that they doe oftentimes come into India, when the ship and all the furniture, victuall and Merchandise is onely of those Palme-trees.]

Chap. 57. Of the Duryoens, a fruit of Malacca.

DUryoen is a fruit that only groweth in Malacca, and is so much commended by those which have prooved the same, that there is no fruit in the World to be compared with it: for they affirme, that in taste and goodnesse it excelleth all kind of fruits, and yet when it is first opened, it smelleth like rotten Onions, but in the taste the sweetnesse and daintinesse thereof is tryed. It is as great as a Mellon, outwardly like the Jaacka, whereof I have spoken, but somewhat sharper or pricking, and much like the huskes of Chesse-nuts. It hath within it certaine partitions like the Jaacka, wherein the fruit groweth, beeing of the greatnesse of a little Hennes Egge, and therein are the Nuts as great as Peach-stones. The fruit is for colour and taste like an excellent meate, much used in Spaine, called Mangiar Blanco, which is made of Hennes flesh, distilled with Sugar: The trees are like the Jaacka trees, the blossomes white, and somewhat yellowish: the

leaves about halfe a span broad, somewhat sharpe at the end, within light greene, and without darke greene.

[II. x. 1780.] *Chap.* 58. *Of the tree Arbore de Rays, that is, root tree, and the Bambus, or reed of India. Ficus Indica secundum Clusium Fabricius Mordents a great traveller which had dwelt some yeeres at Goa, told Clusius that some of these trees by reason of this multiplication contained a miles compasse, & that the Indians made galleries and chambers by cutting part away, and that it yeelded an eccho, and he had seene somtime* 800. *or* 1000 *shadowed under one, able to receive* 3000. *Oviedos West Indian Mangle is of the same or like kind and Lopes his African Enzanda.*

THere is a tree in India called Arbore de Rays, that is to say, a Tree of Roots: this tree is very wonderfull to behold, for that when it groweth first up like all other trees, and spreadeth the branches: then the branches grow full of roots, and grow downwards againe towards the Earth, where they take root againe, and so are fast againe within the ground, and in length of time, the broader the tree is, and that the branches doe spread themselves, the more rootes doe hang upon the branches, and seeme afarre off to be Cordes of Hempe, so that in the end the tree covereth a great piece of ground, and crosseth one root within the other like a Maze. I have seene trees that have contayned at the least some thirty or fortie paces in compasse, and all out of the roots which came from above one of the branches, and were fast growne and had taken root againe within the Earth, and in time waxed so thicke, that it could not be discerned, which was the chiefe or principall trunke or bodie of the tree: in some places you may creepe betweene the roots, and the more the tree spreadeth, so much the more doe the roots spring out of the same branches, and still grow downe till they come to Earth, and there take roote againe within the ground, and still increase with rootes, that it is a wonder. This tree hath no fruit that is worth the eating, but a small kind of fruit like Olives, and good for nothing but for Birds to eate.

There are in India other wonderfull and thicke trees, whereof shippes are made: there are trees by Cochin, that are called Angelina, whereof certayne Scutes or Skiffes called Tones are made: there are of those Tones that will lade in them at the least twentie or thirtie Pipes of water, and are cut out of one piece of Wood, without any piece or seame, or any joynts: whereby men may well conjecture the thicknesse of the tree, and it is so strong and hard a

Wood, that Iron in tract of time would bee consumed thereby, by reason of the hardnesse of the Wood. There are also over all India many Sugar-canes in all places, and in great numbers, but not much esteemed of: and all along the Coast of Malabare there are many thicke Reedes, specially on the Coast of Choramandell, which Reedes by the Indians are called Mambu, and by the Portugals Bambu: these Mambus have a certaine matter within them, which is (as it were) the pith of it, such as Quils have within them, which men take out when they make them Pens to write: the Indians call it Sacar Mambu, which is as much to say, as Sugar of Mambu, and is a very medicinable thing much esteemed, and much sought for by the Arabians, Persians, and Moores, that call it Tabaxiir.

Reeds.

Those Reeds grow most in the Coast of Choramandell in Bisnagar, and Malacca in many places, and in great abundance: they grow very high, and are divided in each joynt one from another, at the least a span and a halfe, and rather more, and are as thicke as a mans legge above the knee: they doe commonly grow upright, and most of them as high as the highest house in the Low-countreyes: they bow them many times in growing, that they may bring them into a forme or fashion to serve for their Pallamkins, wherein the Portugals and Indian Lords are carried, as I said before: the leaves of those Reeds or Bambus grow wide one from another, and have almost the fashion of an Olive leafe.

Chap. 59. *Of the tree called Arbore Triste.*

THe tree called Arbore Triste, that is, the Sorrowfull Tree, is so called, because it never beareth blossomes but in the night time, and so it doth and continueth all the yeere long: it is a thing to bee wondred at: for that so soone as the Sunne setteth, there is not one blossome seene upon the tree, but presently within halfe an houre after, there are as many blossomes upon it, as the tree can beare: they are very pleasant to behold, and smell very sweet, and so soone as the day commeth on, and the

Sunne is rising, presently all the blossomes fall off, and cover all the ground, so that there remayneth not one to bee seene upon the tree: the leaves shut themselves close together, so that it seemeth as though it were dead, untill Evening commeth againe, and then it beginneth to blossome as it did before: the tree is as great as a Plumme tree, and is commonly planted behind mens houses, in their Gardens for a pleasure, and for the sweet smell: it groweth very quickly up, for that many young plants doe spring out of the roote, and as soone as those young plants bee above halfe a fadome high, they have presently as many blossoms upon them as the branches on the trees, & although they cut the tree downe to the ground, yet within lesse then half a yeere there wil branches spring out of the root, and likewise if you breake a branch off from the tree and set it on the earth, it will presently take root and grow, and within few dayes after beareth blossomes: the blossomes are in a manner like Orange tree blossomes, the flowre being white, and in the bottome somewhat yellow and reddish, which in India they use for Saffron, therewith to dresse their meates, and to die with all as we doe with our Saffron, but it is neither so good, nor of so pleasant a taste, yet it serveth there for want of the other.

A marvellous growth.

Chap. 60. Bettele.

BEttle is a leafe somewhat greater and longer out then Orange leaves, and is planted by stickes, whereupon it climeth like Ivie or Pepper, and so like unto Pepper, that a farre off growing each by other they can hardly be discerned. It hath no other fruit but the leaves onely, it is much dressed and looked unto, for that it is the daily bread of India. The leaves being gathered do continue long without withering, alwaies shewing fresh and greene, and are sold by the dozen, and there is not any woman or man in all India, but that every day eateth a dozen or two of the same leaves or more: not that they use them for food, but after their meale tides, in the morning and all the day long, as likewise by night, and as they goe

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abroad in the streets, wheresoever they be you shall see them with some of these leaves in their hands, which continually they are chawing. These leaves are not used to bee eaten alone, but because of their bitternesse they are eaten with a certaine kind of fruit, which the Malabares and Portugalls call Arecca, the Gusurates and Decaniins Suparii and the Arabian Fauffell. This fruite groweth on trees like the Palme trees, that beare the nut Cocus in India, but they are somewhat thinner, with leaves somewhat longer and smaller. The fruit is much like the fruit that groweth on Cypresse trees, or like a Nutmeg, though some of them are on the one side flat, and on the other side thicker, some being somewhat greater and very hard. They cut them in the middle with a knife, and so chaw them with Bettele, they are within full of veines, white, somewhat reddish. *Arecca.*

There is a kind of Arecca called Cechaniin, which are lesse, blacker, and very hard, yet are likewise used with Bettele, and have no taste but only of the Wood, and yet it moisteneth the mouth, and coloureth it with red and black, whereby it seemeth that the lippes and teeth are painted with blacke bloud, which happeneth when the Arecca is not well dried. There is another sort, which in the eating or chawing being swallowed downe, maketh men light in the head, as if they had drunke wine all the day long, but that is soone past. They use yet another mixture which they eate withall, that is to say, a cake or role made of a certaine wood or tree called Kaate, and then they anoint the Bettele leaves with chalke made of burnt oyster shels, which can doe no hurt in their bodies, by reason of the small quantitie of it; all this being chawed together, and the Juice swallowed downe into their bodies, for all the rest they spit forth: they say it is very good for the maw, and against a stinking breathe, a soveraigne medicine for their teeth, and fastning of gummes, and very good against the Schorbuck, & it is most true that in India very few men are found with stinking breaths, or toothaches, or troubled with the Schorbuck or any such

diseases, and although they be never so old, they alwayes have their teeth whole and sound, but their mouthes and teeth are still as if they were painted with black bloud, as I said before, and never leave spitting reddish spittle like bloud. The Portugall women have the like custome of eating these Bettele leaves, so that if they were but one day without eating their Bettele, they perswade themselves they could not live: Yea, they set it in the night times by their beds heads, and when they cannot sleepe, they doe nothing else but chaw Bettele and spit it out againe. In the day time wheresoever they doe sit, goe, or stand, they are continually chawing thereof, like Oxen or Kine chawing their cud.

The Noblemen and Kings, wheresoever they goe, stand or sit, have alwaies a servant by them, with a Silver Ketle in their hand full of Bettele and their mixtures, and when they will eat, give them a leafe readie prepared. And when any Ambassadour commeth to speake with the King, although the King can understand them well, yet it is their manner (to maintaine their estates) that the Ambassadour speaketh unto them by an Interpreter that standeth there in presence, which done, hee answereth againe by the same Interpreter. In the meane time the King lieth on a bed, or else sitteth on the ground upon a Carpet, and his servant standing by readie with the Bettele, which hee continually chaweth, and spitteth out the Juyce and remainder thereof into a Silver Bason standing by him, or else holden by some one of his slaves or his wives, and this is a great honour to the Ambassadour, especially if hee profereth him of the same Bettele that he himselfe does eate.

Chap. 61. *Of the Herbe Dutroa, and a Plant called Herba Sentida, or the feeling Hearb.*

THe Herbe called Dutroa is very common in India, and groweth in every field. The leafe thereof is sharpe at the end like the point of a Speare, and is indented on the edges like the leafe of Beares-claw, and about that bignesse, having in it many long threeds or veines, it groweth without taste or moysture, and somewhat bitter and

smelling like a Raddish. The flower or blossome of this Plant, is very like unto the blossome of Rose-mary in colour: and out of this blossome groweth a bud, much like a bud of Popie, wherein are certaine small kernells like the kernells of Melons, which being stamped and put into any meat, wine, water, or any other drinke or composition, and eaten or drunke therewith, maketh a man in such case as if hee were foolish or out of his wits, so that hee doth nothing else but laugh, without any understanding or sence once to perceive any thing that is done in his presence. And some time it maketh him sleep as if hee were dead, in that sort he continueth for the space of twentie foure houres: but if his feet be washed with cold water, then hee cometh to himselfe againe before the twentie foure houres bee expired. There is yet another Herbe in India, called by the Portugalls Herba Sentida or feeling Hearbe, the cause why it is called so, is for that if any man passeth by it and toucheth it, or throweth either Sand or any other thing upon it, presently it becommeth as though it were withered, and closeth the leaves together and commeth not to it selfe, and to his first force againe as long as the man standeth by it: but presently when the man is gone and turneth his backe, it openeth the leaves againe, and becommeth stiffe and faire againe, as though they were newly growne: and touching it againe, it shutteth and becommeth withered as before, so that it is a pleasure to see it, and strange to bee observed. Also there is a thing to be wondred at, and seemeth unpossible to such as have not seene it: and this it is, within the Towne and Iland of Goa, at the one end of the Towne, where the Kine, Oxen, Sheepe, and all kind of Cattle are killed and slaine to be sold for meat for the Inhabitants, called Matanaquas: in that place there lie all the Hornes of the said beasts scattered and throwne about, as if they were altogether unprofitable, because the Portugalls and Indians use them not, and it is likewise a great dishonour and injury to the Spaniards and Portugalls to have any Hornes, or once to shew a Horne to each other,

Herba Sentida. This Plant groweth in Africa and America as in Jobson and M. Harecourt you may read; if it be the same: for those are bushes liker Roses and not Hearbs, as this seemeth.

[II. x. 1782.]

or to throw it before his doore, for revenge of which act they would kill each other, and there is sharpe Justice used, if any man doe offend in that sort, by shewing his neighbour the Horne, or naming it unto him, for that thereby they meane he is a man that is made cookold by his wife.

Horn-plant. These hornes having layne there a certaine time, doe sticke fast in the earth (I meane the inner part of the horne) and there it taketh roote as if it were a tree, as I my selfe have seene and pulled forth many of them that had rootes of two or three spannes in length, which was never seene in any place of the World.

Of the Spices, Drugs, Plants, and Stuffes for Physicians and Apothecaries, ordinarily used in India, and of their growing.

C. 62. PEpper is of divers sorts, that is to say, blacke, white, and Long-pepper is called Canariin, the blacke is the commonest. Pepper groweth and is planted at the foot of another tree, and most part at the foot of the Tree called Arecca, or some such like Tree, and groweth upon the tree like Bettele or Ive. The leaves of Pepper are like Orange leaves but somewhat smaller, they are greene and sharpe at the ends, in chawing it biteth the tongue, and tasteth much like to Bettele, it growes in bunches like Grapes, but a great deale lesser and thinner, yet some what thicker then Gooseberries: they are alwayes greene till they begin to drie and to ripen, which is in December and January, for at that time they are gathered. The long Pepper groweth in Bengala, and some in the Iland of Java, and is another kind of tree, the long Pepper is of the length of a needle, or the tagge of a point, but somewhat thicker, and all of a like thicknesse: it is outwardly rugged and of an ashie colour, and within somewhat white, with small seeds, but in taste and use it is like the other blacke and white Pepper. The white Pepper (as I said) is like the black, both in taste and forme, yet it is accounted for better and stronger, and is not in so great quantitie as the

black. The Pepper called Canariins in the Countrey of Goa and Malabar, almost of the fashion of Panike: it is an ashe colour, and hollow within, with some small kernells, which in eating tasteth and heateth like other Pepper, yet it is used only by the poore people, and therefore is called Canariin Pepper, that is to say, Countrey mens Pepper or poore peoples Pepper: therefore it is never laden away, for it is very course and of a little value, neither would it bee able to raise the fraight, and therefore is it left in the Countrey.

C. 63. Cinamon.

CInamon trees are as great as olive trees, & some lesser, with leaves of Colmi like Bay leaves, but of fashion like Citron leaves, though somewhat smaller. They have white blossomes, and a certaine fruit of the greatnesse of blacke Portugall Olives, whereof also Oyle is made, which is used for many things. The tree hath two Barks, but the second Barke is the Cinamon, it is cut off in foure squares peeces, and so laid to dry, at the first it is ashe colour, after as it beginneth to dry, it rolleth together of itselfe, and looketh of the colour as it commeth hither, which proceedeth of the heat of the Sun. The tree from whence the Barke is taken they let it stand, and within three yeers after it hath another Barke as it had before. These trees are in great abundance, for they grow of themselves without planting, in the open fields like bushes; the root of this tree yeeldeth a water which smelleth like Camphora, it is forbidden to bee drawne forth for spoyling the trees. The Cinamon that is not well dried is of ashe colour, and that which is overmuch dried, blackish, but the best dried is reddish: there is much and excellent water distilled out of Cinamon while it is halfe greene, which is much used in India, and many times carried into Portugall and other places: it is very pleasant both to drinke and to smell, but very hot and strong: it is used against the Colicke and other diseases proceeding of cold, it is likewise good against stinking breath, and evill favor of the mouth. There is likewise a water made of the

blossomes of this tree, but not so good, nor so well esteemed as that of Cinamon it selfe. The places where Cinamon groweth, is most and best in the Iland of Seylon, wherein there is whole Woods full of Cinamon trees: in the coast of Malabar there groweth likewise great store, and some Woods of Cinamon, but not halfe so good, and lesser trees, the barke being grayer and thicker and of small vertue.

C. 64. Ginger.

GInger groweth in many places of India, yet the best and most carried abroad, is that which groweth in the Coast of Malabar: it groweth like thin and young Netherland Reedes of two or three spannes high, the Roote whereof is Ginger, being greene, it is much eaten in India for Sallets, as also sodden in Vineger, which they call Achar, as I said of Pepper, and other Fruits that are used in that manner throughout all India: the time when they are most gathered and begun to bee dried, is in December and [II. x. 1783.] Januarie: they drie it in this sort, that is they cover it with pot-earth, which they do to stop & fil up the holes, & therby to make it continue the fresher, for the Pot-earth preserveth it from wormes, without the which it is presently consumed by them: it is little esteemed in India, notwithstanding there is much shipped, as well to the Red Sea, as to Ormus, Arabia and Asia.

C. 65. Cloves.

THe Trees whereon Cloves grow are like Bay Trees, the blossomes at the first white, then greene, and at last red and hard, which are the Cloves, and when the blossomes are greene, they have the pleasantest smell in all the world. The Cloves grow very thicke together and in great numbers, they are gathered and then dried, their right colour when they are drie is a darke yellow, and to give them a blacke colour they are commonly smoked. The Cloves that stay on the Tree ungathered are thicke, and stay on till the next yeere, which are those that are called the Mother of Cloves. And in the place where the Trees stand, there groweth not any grasse or greene hearbe

at all, but it is wholly drie, for that those Trees draw all the moisture unto them. That which the Portugalls call Baston, or with us the Stocke of the Clove (and is the stalke whereby they hang on the trees) is gathered with the Cloves, and so they are mingled together: for that in Maluco they never garble their Cloves, but in India they are many times parted, though verie little: for they are most part sold and used with dust and stalkes, and altogether; but such as are to bee sent to Portugall are severed and clensed. The Cloves are so hotte of nature, that whensoever they are made cleane, and seperated from their garbish, if there chance to stand either tubbe or payle of water in the chamber where they clense them, or any other vessell with wine or any kind of moisture, it will within two daies at the furthest bee wholly soken out and dried up, although it stand not neere them, by reason of the great heat of the Cloves that draw all moisture unto them, as by experience I have often seene. The same nature is in the unspun Silke of China, so that whensoever the Silke lieth any where in a house upon the flowre, that is to say, upon boords, a foot or two above the ground, and that the flowre is sprinkled and covered with water, although it toucheth not the Silke, in the morning all that water will bee in the Silke, for that it draweth it all unto it. And this tricke the Indians oftentimes use to make their Silk weigh heavie when they sell it, for it can neither be seene nor found in the Silke.

Their heat.

Note.

THe Nutmeg Tree is like a Peare Tree, or a Peach tree, but that they are lesse, and it hath round leaves. These Trees grow in the Iland of Banda, not farre from Maluco, and also in the Ilands of Javas and Sunda, from whence they are carried to China and Malacca, and also into India and other places. The fruit is altogether like great round Peaches, the inward part whereof is the Nutmeg. This hath about it a hard shell like Wood, wherein the Nut lieth loose: and this woodden shell or huske is covered over with Nutmeg flower, which is called Mace,

C. 66. Nutmeg.

There are two sorts of Nutmegs, the male which is long, the female round.

and over it is the fruit, which without is like the fruit of a Peach.

C. 67. Cardamomum CArdamomum is a kind of spice, which they use much in India to dresse with their meates, and commonly they have it in their mouthes to chaw upon. It is very good against a stinking breath and evill humours in the head, and serveth also for other thing in medicines: it groweth like other graines, and is very like to Panyke, but of a white colour drawing somewhat towardes yellow. The huskes are as great as the huskes of Panyke grains, but somewhat small: within there is about ten or twelve graines of berries, which is the Cardamomum. There are two sorts of Cardamomum, that is to say, great and small; most of it groweth in Calecut and Cananor, places on the Coast of Malabar: it is likewise in other places of Malabar, and in the Iland of Java, and from the Countries aforesaid it is most carried into other places, but little brought into Portugall, because of the great charges and long way: yet many times the Saylers and other Travellers bring it. They seeth no flesh in India, but commonly they put Cardomomum into the pot, it maketh the meate to have as good a savor and a taste as any of the other Spices of India.

C. 68. Lac. LAcke by the Malabares, Bengalers, and Decaniins, is called Assii, by the Moores Lac; the men of Pegu (where the best is found, and most trafficked withall) doe call it Treck, and deale much therewith by carrying it unto the Iland of Sumatra (in time past called Taprobana) and there they exchange it for Pepper, and from thence it is carried to the Red Sea, to Persia and Arabia, whereupon the Arabians, Persians, and Turkes call it Loc Sumutri, that is, Lac of Sumatra, because it is brought from thence into their Countries. The manner how it is made is thus: in Pegu, and those places from whence it commeth, there are certaine very great Pismires with wings, which fly up the trees that are there like Plum trees, and such

other trees, out of the which trees comes a certaine gumme, which the Pismires sucke up, and then they make the Lac round about the branches of the trees, as Bees make Hony and Waxe, and when it is full, the owners of the trees come, and breaking off the branches lay them to drie, and being drie the branches shrinke out, and the Lac remaineth behind like a Reed: sometimes the Wood breaketh within them, but the lesse Wood it hath within it the better it is: the peeces and crummes that fall upon the ground, they melt them together, but that is not so good, for it hath filth and earth within it: it happeneth oftentimes that they finde the Pismires wings within the raw Lac. When the Lac is raw, as it commeth from the Tree, it is a darke red colour, but being refined and clensed, they make it of all colours in India.

[II. x. 1784.] *They beate the Lac to powder, and melt it, and so mixe all manner of colors upon it as they list, red, blacke, greene, yellow, or any other colour, and make peeces thereof, such as are sold here to seale letters withall.* *See* 71.

BEnioin is a kinde of stuffe, like Frankinsence and Myrrhe, but more esteemed, for it serveth for many medicines, and other things.

As when they make Balles or peeces of Amber and Muske, they must alwaies have Benioin with it to make it perfect, it groweth much in the Kingdome of Syan, in the Iland of Sumatra, in the Ilands of Javas, and the Countrey of Malacca, they are high Trees full of branches, with leaves like Lemmon Tree leaves, with a thicke and high stemme or stocke in the middle, from whence proceedeth the Gumme, which is the Benioin. When the Tree is young, then it yeeldeth the best Benioin, which is blackish of colour, and of a very sweet smell, and is called Benioin de Boninas, that is to say, Benioin of the Flowers, because of the perfect smell. The second Benioin, is called Benioin Amendoado, that is, Benioin of Almondes, because it is mixed with pieces of white Benioin among the blacke, like to Almondes that are cut in pieces. This Benioin is not so good, because the white Benioin is of the old Trees.

[Frankinsence groweth

Ca. 72. FRankinsence groweth in Arabia, it is the Gumme that floweth out of the bodies of Trees, like Benioin.

Mirre by the Indians is called Bola, it groweth in the same that Benioin and Frankinsence doth, and commeth also out of Arabia Fælix, but most out of the Countrie of Abexin from the inward parts of the Countrie, lying betweene Mosambique, and the red Sea, which is called Prester Johns Land.

Ca. 74. THere are three sorts of Sanders, that is, white, yellow and red: the white and the yellow, which is the best, come most out of the Iland of Tymor, which lieth by Java. This Iland hath whole woods and wildernesses of Sanders, both of white and yellow, and from thence it is carried throughout all India, and other Countries, and traffique much therewith: the red Sanders groweth most in the coast of Choramandel and Tanassariin, which is in the Countrie of Pegu: the trees of Sanders are like Nut trees, and have a certaine fruit upon them like Cherries, at the first greene, and after blacke, but of no taste nor any thing worth, for it presently falleth off, onely the wood of the tree is accounted of, which is the Sanders.

Ca. 75. SNakewood is most in the Island of Seylon: it is a lowe Tree: the roote thereof being the Snake-wood, is of colour white, shewing somewhat yellow, very hard and bitter in taste, it is much used in India: they stampe and bruise it like Sanders, in water or wine, and so drinke it, it is very good and well proved against all burning Feavers: one ounce thereof bruised and mixed with water is good against all poison and sicknesse, as the collicke, wormes, and all filthy humors and coldnesse in the body, and specially against the stinging of Snakes, whereof it hath the name: it was first found by meanes of a little beast called Quil, or Quirpele, which is of bignesse very like a Ferret (wherewith in those Countries they use to drive Cunnies out of their holes, and so catch them)

whereof in India they have many in their houses, which they play withall to passe the time away, as also to kill their Mice and Rats, and to drive them away. This Beast by nature is a great enemy to the Snake, so that wheresoever she findeth any, she fighteth with them: and because it is often bitten by the Snake, it knoweth how to heale it selfe with this Snake-wood, whereof there is much in Seylon, where also are many of those Beasts, and great store of Snakes) so that if it be never so sore bitten, having eaten of this wood, it is presently healed, as if it had never beene hurt.

THe Lignum Aloes which in India is called Calamba and Palo D'aguilla, is most in Malacca, in the Iland of Sumatra, Camboia, Sion, and the Countries bordering on the same: the trees are like Olive trees, and somewhat greater: when it is cut off, it smelleth not so well, because it is greene, for the drier it is, the better it smelleth: the best and that which smelleth most is the innermost part of the wood: some of it is better then the rest, which the Indians doe presently know how to finde out: the best and finest is called Calamba, and the other Palo Daguilla. Now to know which is the best, you must understand that the wood that is very heavie with blacke and browne veines, and which yeeldeth much Oyle or moistnesse (which is found by the fire) is the best, and the greater and thicker it is, the better it is, and hath the more vertue. Of this wood they make many costly things, and it hath a speciall and precious smell, so that it is greatly esteemed: specially the Calamba, which if it be good, is sold by weight against Silver and Gold. The Palo Daguilla next after the Calamba is much accounted of. There is another kinde of Palo Daguilla, which is called Aquilla Brava, or wilde Aquilla, and is also much esteemed: for the Indians use it therewith to burne the bodies of their Bramenes, and other men of account, when they are dead: and because it is costly, therefore it is a great honour to those that are burnt therewith, as it is to those that with us are buried

Ca. 76. *Lignum Aloes.*

Aquilla brava.

[II. x. 1785.]

The Author proceedeth in a large discourse of other Drugs, Gems, and Indian occurrents which I have omitted.

in Tombes of Marble stones: but it is not comparable to the other Palo Daguilla, nor the Calamba. The wilde Aguilla groweth most in the Island of Seylon, and on the coast of Choramandel, and the best Palo Daguilla, and Calamba groweth in Malacca. These costly woods are much used in India for Beades, and Crucifixes, which are holden in great reverence.

Chap. IX.

Relations of Ormuz, and of the late taking thereof by the English and Persians.

§. I.

A Relation of the Kings of Ormuz, and of the foundation of the Citie of Ormuz, taken out of a Chronicle which a King of the same Kingdome composed, called Pachaturunxa, written in Arabicke.

Aman.

KIng Mahomet raigning in Aman, which is within Arabia felix: in the beginning of his reigne, desiring to amplifie his Kingdome and fame, assembled all the great men of his Kingdome, and said unto them, how the Countries of the Coast of Persia had beene his predecessours, and by negligence of some of them they were lost, disinhabited, and unprofitable: that hee determined with the principall of his Kingdome that would follow him to goe thither in person, and with some of the common sort for to build some Cities and Townes in that Countrie, and that it might be cultivated, seeing it was a good Countrie. And so would his Kingdome and his fame be augmented, and that he would leave for the government of Arabia his Sonne, which was a man able to rule well. All condescending that his determination seemed them well, he commanded presently to prepare much people, many of the

principals following him; and departing from Aman, they came to Calciate, which is neere the Sea in the same Arabia. *Calciate.* Hee thought good, and his also to build in that port a Citie, because it was a place disposed for them of the Countrie to traffique with the Ships that should passe that way: for the which his Sonne remained there with much people, putting in effect the determination of his Father and of his Counsell; and the Citie in time did so prosper, that at this day in the ruines it showeth to have beene a very great and noble Citie. After that King Mahomet had ordained the matters of Arabia and of Calciate, he embarked with the people he had for his company divided in many ships, which hee caused to be made ready, and passed to the side of the coast of Persia, and arrived at the Cape of Jasques, that is where Ormuz doth now stand, *Jasques.* thirty leagues without the straight. And seeing that Country, and the disposition of it not convenient to settle himselfe, journying along the coast, hee arrived at a Countrie which then was called Harmuz, which is neere *Harmuz.* to that which now is called Magostan, and Braami, which *Magostan.* now at this day they call Costeca, it stands right against *Braami.* that which now is called Harmuz, in the coast of Persia. *Costeca.* And the King with his contenting themselves with the Countrie, determined to settle themselves in it and to inhabit, and so they tooke in hand presently to build houses, and to husband the ground.

And because this King was very liberall, and favoured *First Ormuz built in Costeca.* much the poore people of the Country, and the husbandmen, and received strangers lovingly, hee was well beloved generally of all that had notice of him. And the fame of his vertues speading abroad, and his noblenesse through all the place round about, many people came unto him to dwell under his defence and government. This was the cause whereby this new Citie was much enobled. The fame of his vertues and goodnesse was spread abroad among all the Kings of that straight, as well of Persia as of other parts of Arabia, all of them sent to visit him with great presents, shewing the great contentment they

had with his good neighbourhood. When this King saw himselfe prosper, and favoured of all about him, and with many people, to purchase more the love of all men, he commanded money to be coined, for there was none in the Countrey, which increased greatly the love of all men toward him, and jointly the prosperity of his Country. For this benefit which hee did to all that Countrie in the inventing mony for them, they called him generally Deranquu, which is to say, seale of money. After the Citie of Ormuz built in the coast of Persia, and prosperous with many people and riches, the King commanded his great men to goe through the Countries of Magostan, and every one should take that which best liked him, for to [II. x. 1786.] cultivate, inhabite, and build in it divers Townes. They did so, and every one tooke the countrie that liked him best, and inhabited and husbanded it, and every one gave his owne name to the Countrie he tooke, of whom those Countries are nominated to this day. And because the Kings that succeeded Mahomet were mighty and good in their government, they held the Countrie in their successions, increasing alwaies in people and noblenesse. And their children that descended of them were such continually, that the Fathers in their life time gave them the government of the Kingdome, and they rested in their old age.

Custome of succession. Genealogies.

It was the custome among these Kings, because the memory of their forefathers might not perish, when they came to the tenth generation, they began their denominations anew, the tenne following tooke the names of the ten before. In sort that the first of the number of the ten was to take the name of the founder; and so in order till the number of ten were ended. This order continued some yeeres, the reigne going by a direct line. Afterward this order and custome perished, because that one for covetousnesse of reigning did kill the other, and many were made blinde by others that would have the government of the Kingdome. But there is one great and notable thing in this Kingdome, that although there were

many that reigned tyrannously, murthering the lawfull Kings, yet unto this day there never reigned any that was not of the bloud Royall. Onely Hormuz, being in the side of Persia, one that then reigned being dead, and having none of the bloud royall in the Countrie, the Goazill (which is the Governour of the Kingdome) did make himselfe King. At this time a Sonne in law of the King deceased which was his Nephew, was with a great Armie of men of warre, by commandement of his Uncle, against the Iland and Citie of Cays. Newes were brought him how his Uncle was dead, and how the Goazil had made himselfe King; wherefore hee raised presently the siege from against Cays, and came with all the men he had to Ormuz: and assoone as he came he was received of all with great contentments and feasts, for they were very sorry to have for their King a man that was not of the bloud royall, wherefore with great feasts they tooke the Kings Nephew for their King. Which commanded presently to behead the Goazill which had made himselfe King, and all his associates and allies.

The Goazill.

Cays.

After that the direct line was broken in the succession of the Kingdome, there was no such good government in the Kingdome, neither did the things thereof prosper, but went rather to decay and diminution, whereby there was not already so much resistance against their adversaries, the warres of the neighbour Kings increasing, the King of Chreman chanced to come, which is within the land of Persia, with a great armie, and very puissant against Hormuz, for to destroy it. The King Cabadim which reigned at that time in Hormuz, not daring to abide the encounter and power of the King of Chreman, embarked himselfe with all the people hee could, and the Countrey forsaken, withdrew himselfe to the Iland that is called Quexome, which is neere the Iland of Ormuz. And being in it a few daies, and thinking he was not safe in it, being somewhat too bigge, and in it he could not well defend himselfe, he passed then with his people to the Iland which now is called Hormuz, because it was

Creman or Cherman.

I. Quexome, or Kishme.

closer, holding that in it he might defend himselfe from whatsoever enemies. This Iland was before desert, and had no more but a few poore Fishermen, and they called it Jarum, which is to say a Wood. For as the Iland is almost all of Salt, and the grounds almost all saltish, because some Rivers that run through it, which come from a Mountaine that is in the middest of it, are of the salt water, and by the sides of the water lieth the Salt white as Snow, and hee that is to passe the River must step over the Salt. And the stones of the hill in some places are salt, which the shippes doe carrie for balast unto India. Notwithstanding about the Iland there grow some very thin Woods and Trees like Apple trees of Anafega, which beare a Fruite that the Portugals doe call small Apples, like the Apples of Anafega, which doe not eate well, for they are sustained and live by the raine water. So that because the Iland is barren, and beareth nothing but that which I said: because it is so salt, they call it Jarum. Also because it was not inhabited, it was in times past smaller and closer then now it is, as even to this day the Inhabitants doe shew the places where the Sea did reach. The King Cabadin landing now in this Iland, and determining to settle himselfe in it, began to build houses for himselfe and his to inhabit. They remedied themselves with that which they went to seeke in the Countries round about. And also because the King of Creman returned to his owne Countrey, they went from thence to maintaine the places which before they did possesse, cultivating them. And because the Citie built in the Iland of Jarum prospered, they made it the head of their Kingdome. Those which succeeded them named it Hormuz, which remaineth to this day, which was the name of the principall Citie which they had on the firme land, that the King of Geman destroyed and arruinated.

I. Ormus before called Jarum, described.

A place and fruit so called.

Why Jarum was called Ormuz.

It is to be noted that this straight of Harmuz, some leagues within from Ormuz, is an Iland called Cays; in the which was built in times past a very rich and noble Citie, whereof at this day there is a remembrance among

Cays.

them of the Country, and now the Iland is desart, in the which appeare the memory of the old buildings that were in it. This Iland and Citie was very rich, populous, and very prosperous, because of the great resort of Ships that resorted from all parts of India, with great riches and great store of goods, and for the great concourse of people that from Persia and Arabia come to it to seeke such goods as [II. x. 1787.] came thither from India, bringing also very rich merchandise, in change of the which or for mony which they made of them they bought those that from India came thither. In sort that all the riches which now Hormuz hath, & all the traffick then the Iland of Cays had, that which now is called Hormuz, being as I have said unhabited.

The Author here relateth the wars betwixt the King of Xiras, in behalfe of Cays against Ormuz; which I have omitted.

The King of Hormuz seeing the evils that had befallen to him by meanes of the Goazil of Cays (which had provoked the King of Xiras against him) he went against him with a great Armie, and besieging him some daies, and not being able to subdue him, he returned to Hormuz, because winter came on: and the next yeere he went against it, and tooke and sacked it, and left in it a Goazill made with his owne hand, with great store of people. The Goazill overcome had meanes to escape, and he fled in a Terrada to the Iland of Baren: and made him strong againe in Baren, with the favour of the Goazill of Baren, and returned againe against Cays, and craftily comming to a parley with the Goazil which the King of Hormuz had left there for safegard of the Citie, he tooke him and pulled out both his eyes, and possest him againe of the Citie.

Iland Baren.

Pachaturunxa King & author.

But Pacaturunxa succeeding in the Kingdome of Hormuz (which was the Author of this Chronicle, and reigned about 300. yeeres agoe, little more or lesse) brought it under his subjection, and from thence forward it remained subject to the Kingdome of Hormuz. And presently this Pachaturunxa subdued the Iland of Baren, in punishment for the favour that hee gave to the Goazil of Cays: and so the Kings of Hormuz were prosperous,

so that they subdued all the Ilands that were in all the straight and all the Countrie along the coast of Arabia unto Lassa and Catiffa, and others also on the side of Persia, whereby it was made a very great Kingdome and a rich and very prosperous: chiefly that all the traffick of Cays was passed to the Iland, which now is called Hormuz: whereby Cays was utterly lost, as well in her buildings as in her riches, and now it is altogether destroyed and unhabited, having beene the principall Iland in all those parts. And Hormuz being a barren and unhabited Iland, and a Mountaine of Salt, is among the richest Countries of the India one of the richest, for the many and great merchandize that come to it from all places of India, and from all Arabia, and from all Persia, even of the Mogores, and from Russia and Europe I saw Merchants in it, and from Venice. And so the Inhabiters of Hormuz doe say, that all the world is a ring, and Hormuz is the stone of it. Whereby it is commonly said, that the Custome-house of Hormuz is a channell of Silver which alwaies runneth. The last yeere that I was in Hormuz, having continued there three yeeres, the Officers affirmed to mee that the Custome-house did yeeld 150000. Pardaos to the King of Portugall, besides that which is presumed the Moores and the Goazill did steale, which are Officers of the Custome-house. And although this Iland yeeldeth no fruit, neither hath water nor victualls, yet it hath great abundance of flesh, bread, rice, and great store of fish, and many and good fruits, whereof it is provided from many places, especially from Persia, &c.

Observations of the Dominican Translator. Riches of Ormus.

The World a ring, and Ormus the gem. Custome house a silver chanel.

§. II.

Relation of Ormuz businesse by Master W. Pinder.

M. Pindar had bin before in East Indies, with those ships which the Company there

A Briefe of some passages and accidents of a Voyage to the East Indie in the London, Captaine Andrew Shilling Commander of her, and three other Ships in the Company, namely the Hart, wherein Master Richard Blith was Viceadmirall, the Roe Bucke Rere

admirall, Master Richard Swan Master of her, and Christopher Browne Master of the Egell, being the fourth Ship, the five and twentieth of March 1620. These foure Ships set saile from the Downes the foure and twentieth of Aprill. All foure Ships got into Saldany Bay, whose latitude is 33. degrees 57. minutes, and 29. degrees, 48. minutes, to the Easterne of the Lizart in Cornwall, and it hath 2. degrees 27. minutes Westerly variation. The same day arived Captaine Fitz-Harbord with the Exchange and Unitie, who came from England in our Company with three Ships under his command, and left our company the fourth of Aprill: there was in the Bay an English Ship that came from Surat, named the Lyon, Captaine Widdall in her: also there were ten Dutch Ships, bound for Jaccatra.

tooke. He was now in this Persian busines (as I remember) Master of the London. This I promise as a Preface to the larger Ormusian Relations following.

The thirtieth of June our Ships were watered, being the chiefe cause of putting into that Bay, but formerly there hath bin plenty of Oxen and Sheepe, to bin bought for small value, but by some abuse to the people, there is nothing to be had, except water: by some neglect, our continuance was untill the 25. of July, with much hassard and prejudice to our passage: so plying for Surat, with purpose to have gone within the Iland of S. Lawrence, we were forst to goe without the Iland, being the first passage of any English without, to the cost of India: and the eight of October wee came to sight of certaine Ilands, in latitude tenne degrees fiftie one minutes of North, and longitude from the Cape of Good hope, Easterly fiftie five degrees 58. minutes, and variation thirteene degrees fiftie foure minutes Westerly. These Ilands affords good reliefe, and are worth discovery, their owne Inhabitants report. Fom these Iles we ran with the coast of Indie, and first sight thereof was Mount Delin, which is the highest hill in India, our latitude at sight of it was 11. degrees 47. minutes, longitude 56. degrees 51. minutes, variation 15 degrees 43. minutes, the tenth of October. [II. x. 1788.] The Coast of India is bold to runne with all dangers, sheweth it selfe from Cape Commeren, you may bee bold

to runne all the Coast to Diu head in tenne fathom the darkest night that may bee, and good anchoring off, to thirtie or fortie fathome depth from the Coast; and from September untill Februarie, you may saile to and fro on that Coast, having the Land wind turnes at night, and Sea wind turnes at day, proved by many trials. The thirteenth of October, the Ship anchored in twelve fathoms, five leagues from the Coast, in the latitude 13. degrees Northerly, 14. minutes, longitude 58. degrees Easterly, 12. min. from Cape Bonasperanca the sixteenth, certaine Boats brought us fish with some small store of fruit, and hence from the shoare riding then in the latitude, 13. degrees 33. minutes, and 14. degrees 44. variation so plying toward Surat: the seven and twentieth we anchored some seven mile and a halfe from Dabull, in eight fathome and a halfe depth, the Towne bearing East by North, by the Compasse. From this place we had good provision for our men, who were most sickly, but God restored health in short time to them, the latitude of it is 17. degrees Northerly, 38. minutes Easterly. From Dabul, on the third of November wee plied for Surat, and on the sixth, in latitude 19. degrees 51. minutes, Capt. Shilling sent the Hart and Egell toward Persia, for Cape Jasquis being so appointed by the worshipfull Company. The ninth, the London and Row Buck arrived at the Port of Swally neere Surat, whose latitude is 21. degrees Northerly 16. minutes; there understood we that the Portugall lay with a Fleet of Ships to surprise those that should come to Jasques in the Persian Gulfe, which to prevent we made all the hast that might be to strengthen our friends, and prevent their plot, and on the one and twentieth of November, wee surprised one of their Ships of some two hundred and fiftie tun, who came from Arabia; this Ship wee manned landing all the Portugalls, and plied for Jasques, and on the fifth of December, we met the Hart and Egell forced from Jasques by the Portugall, and had turned off a Ship of theirs the which they tooke in their passage. Our forces united wee made

Fight with the Portugalls.

hast to our Port, the which the fifteenth of December wee had sight of, and also of the Portugall Fleet, who assaulted us the seventeenth, but let them boast their entertainment, praise to the Lord he fought for us, and if the firing of a Ship, that should have fired them had taken effect, their glorious pride had beene quailed that day. Yet were we Commanders under God of the Rood, while hee sent to Ormus to renew his forces, and on the twentieth came towards us, and then thought by often waying and tiring our men, being not accustomed to those hot parts to bee master of us; but on the eight and twentieth hee was taught a better lesson, with Gods guard, and use of our Powder and Shot: which had it not failed us, they had scarce any of them troubled Englishmen more; but I referre to them how they sped. Our Capt. Andrew Shilling received a mortall wound, the sixth shot that past this eight and twentieth, yet was valiant and spake cheerefull, with thankefulnesse to God the last minute of his life, which ended the sixth of Januarie. Hee was buried the ninth, and on the fourteenth we set saile for Surat from Jasques, whose latitude is twentie five degrees Northerly, twentie foure minutes, and eleven degrees twentie minutes Northerly to the Wester of Damans meridian, some 18. degrees 40. minutes variation. On the seven and twentieth of Januarie, wee tooke a Portugall in our returne, which on the first of Februarie we brought to Swalle, our Port of Surrat and rebuilt her, sending the Portugalls to their homes. And on the fifth of Aprill, 1621. having laden the Hart and Row Buck to goe for England with foure saile, under the command of Captaine Blith wee put to Sea, the time being to late for the laden Shippes to goe for England, it was thought fit to goe for the Red Sea, there to stay untill the next season, in which passage we met a Portugall Ship of two hundred and fiftie tunne laden with Rice and Cordige of bast, for to supply those wee formerly fought with. Also the seventh of May we tooke another of one hundred tunne. With these two prizes the London and Andrew went for

Cape Rosselgate, and the Hart and Row buck went for Mercera. Being neither of us able to get into the Red Sea, the times so farre past, the Ships seperated. As soone as the London came to Zor, where formerly I had been, there we made hast to provide us water, and put many Portugals on shore, many other with their Moores made their escape.

Then plied we for Tewe, where the Arabs used us courteously, so that from the seventh of June to the ninth, wee had filled ninetie tunne of water: on the fourteenth came order from Muscat to the Arabs, to withstand our watering; with the Portugalls aide they did their best, some seven or eight hundred of them with small Shot and Bow, and Arrowes, but the Lord fought our battell, so that but one of our men were lost, yet landed we daily with Brasse, Base, and small Shot, untill all our Ships were watered, it standeth in the latitude 22. degrees Northerly fiftie minutes, and some twelve leagues within Cape Rosselgate, and hath twentie degrees five minutes variation, the coast bold from Rosselgate to it. On the two and twentieth of June, setting saile from thence for Zor, where wee made fall of the Rice taken, and after broke and burned the Ship by reason of her wants, to bring provision of victuall for our men, and there daily watering on our guard, having newes over Land from the Hart and Row buck, to whom was returned answere, that they should meet us at a brave Harbour some league within Rosselgate, it hath latitude 22. degrees Northerly 32. minutes, being by the chiefest of our Fleet called Londons Hoope, (it hath Wood and Water on the West side of the Bay, also multitude of fish) the eight of August the Hart & Row buck came to us, and on the
[II. x. 1789.] fifteenth, we all set saile for India to stop the Ports for entry of certaine Ships, their Prince having much wronged our Masters, promising them free passage through his Countrey with their goods, but when it came within it, he presently made bootie of it with his Souldiers; so Captaine Blith with the London and Primrose, one of

the prizes formerly taken lay before the Harbour of Dabull, and Master Keridge in the Hart, Master Browne in the Roe Bucke, my selfe in the Andrew, so named, being the first Prize taken after the Death of Captaine Shilling, and with her the other were taken. These three last specified, lay before Chaul, from the thirtieth of August, untill the thirtieth of September, on which Night I was sent to goe for Surat in the Andrew, by order from Captaine Blith, and to advertise Master Thomas Rastell of our Passage he being Chiefe in the Factorie, and in my passage for Surrat, I surprised a Ship of that Princes, which had formerly wronged our Masters, and carried her to Surrat surrendring her to the chiefe Factor: there found I riding Captaine Weddall in the Jonas, Master Woodcocke in the Whale, Master Stephenson in the Dolphin, Master Beverson in the Lyon, Master Johnson in the Rose, Master Davis in the Richard, a Pinnesse who had taken a prize from the Portugals the twentieth of October. The London, Hart, Roe Bucke, and Primrose, came to Swalle with a Prize by them taken. We continued there till the sixe and twentieth of November, at which time with nine sayle of Ships for Persia, and the Hart and Egell for England. The nine that went for Persia were under the Command of Captaine Blith, and Captaine Weddall, and on the three and twentieth of December we came to Custacke, some seven and twenty leagues from Jasquis, and lyeth Latitude 26. degrees, 40 minutes. Ormus in sight of it bearing West Northwest, by a Meridian Compasse some ten leagues from it. Our Persian Factors advertised us that after our Fight the former yeare, the Chieftaine of the Portugals had erected a Castle on Kishme, an Ile in sight of Ormus, the which the Persian had layne siege unto some seven or eight moneths, and lost some eight or nine thousand men in siege of it. Wherefore he required our ayde in these Warres if we would have our Masters goods from his Countrey, telling us it was our Enemy as well as his; therefore if wee would have our Masters goods or Trade with him, we must

Kishme Castle.

English forced to helpe the Persian.

ayde him, and then we should have the halfe bootie gotten by the Victorie, also great Priviledges for the future good of our Masters. On these tearmes we Condiscended and went for Kishme on the nineteenth of January from Custacke, and the three and twentieth Besieged it by Sea, and the Persian by Land with some of our ayde, so that on the nine & twentieth of January they came to Parley, and it was Concluded that they should part with Bag and Baggage; provided, they went not for Ormus, onely their Commander to remaine as pledge. There were two of our people slaine at this service, the one at the surrender namely Master Baffin, there were some one thousand of all sorts in this Castle, and the Portugals with some Moores were sent away, but the Persian required certaine Moores which had revolted from him as hee pretended. So those being delivered him, though he had formerly promised them mercy, yet he put them all to death. This Castle had in it 17. Pieces of Ordnance, one Brasse Cannon Pedro, two Brasse Culvering, 2. Iron Demiculvering, 4. Brasse Sackers, 2. Iron Minion, 6. Iron Falken, therein left to English-men, to hold possession with the Persian in the behalfe of the English part.

Kishme yeelded.

Master Baffin slaine: a Mathematician and Mariner, to whom our Northerne & Northwestern Voyages are much indebted.

On the fourth of February, we all set sayle for Combroon, which is on the mayne of Persia some three leagues within Ormus. Then was sent the Portugall Commander of the aforesaid Castle by Master Beversam in the Lyon for Surrat, also Master Johnson in the Rose, Master Davis in the Richard, these went for Surrat, and the London, Jonas, Whale, Dolphin with two Prizes, each some two hundred and fiftie or neere, these sixe stayed to waft the Persian, for his securer landing on Ormus. On the ninth of February he landed, and with small losse got possession of the Towne, for the Portugals retired to their Castle, and then the Persian began presently to intrench, and gathered daily nearer the Castle, and with our helpes made Bulwarks for Ordnance, and Sconces for securing his men. With our Ordnance we galled their Ships, forcing them to hale close under the Castle, and on the 24th with

Ormus besieged.

foure of our Boats fired one of their Gallions, the second of March sunke another, the 17th of March there was made a Breach by blowing up part of the Castle wall, so the Persian sought to enter but repulsed with losse and hurt of most of his best Souldiers. The 19th one Gallion more sunke, and on the 20th and 23rd two other Gallions sunke. The 27th the Portugals desired parley, the which 1622. they had but no Conclusion, so that the second of Aprill another breach was made by blowing up the wall neere the first, and the 14th another Flanker blowne up. Also the 18th another breach, on which the Persian made all his Forces to assault, and possest some part of the Castle. Then on the 21st the Portugals being bestraited, proferred by Parley to deliver the Castle to the English, if they would save their lives, the which was granted & performed, and in the two ships of 250. Tunnes they were shipt some 2400. of them, and some 200. left untill we had procured shipping for their transport, which was performed. The 22nd being possest of the Castle, there were in it 53. *Ordnance in the Castle.* Pieces of Ordnance mounted, 4. Brasse Cannon, 6. Brasse Demicannon, 16. Cannon Pedro of Brasse, 9 Brasse whole Culvering, 2. Demiculvering, 3. Iron Demiculvering, 10. brasse Basses, one Iron Minion, 1. whole Culvering of Iron, and 1. Iron Cannon Pedro; also there were 92. Brasse pieces of Ordnance more unmounted, & 7. Brasse Bastels which they had landed out of their ships that we sunke. This Castle and Ordnance were left with the Persian, onely 10. Pieces of the 92. on the former, we tooke in our ships to make good what we had broken and [II. x. 1790.] spoyled out of our ships in their Service. I judge the Latitude 27. degrees 2. minutes, & Variation 16. deg. 34. min. So the first of September we left the Port, and on the 24.th arrived at Swalle, where we in the London laded, and so did the Jonas & Lyon for England; the time of our stay there was untill the 30.th of December, 1622. there heard we of the sinking of three Caracks by the English and Dutch of the Port of Mosambique.

[§. III.

§. III.

Part of a Letter written to Sir John Wostenholme by T. Wilson Chyrurgion; contayning many particulars of the Ormus warre and cause thereof; as also of the most admirable taking of a Great Portugal Ship well manned, by a small English Pinnesse.

Right Worshipfull:

MY dutie remembred unto you Sir, I am glad to heare of your good health and welfare, and shall be heartily glad to see you and all yours, the which I hope will be very shortly. Sir, I am very much bound unto you, that I know not how I shall make requitall for the same, in that in my absence you have shewed unto me that kindnesses for it which as at all other times I have found you the best friend that I have in the world, I doe give you a thousand thankes, and will by Gods helpe make part requitall for the same, and I shall be ready at all times to doe any thing for you that in me lyeth, to the uttermost of my power or to any of yours. I would have writ unto you concerning our Voyage, but I cannot be so briefe as to send it in a Letter, but I make no doubt but you will heare more of the passages thereof, then I can certifie or at least wise have heard alreadie, for there were Letters sent out of Persia over land to the Company, concerning the taking of Kishme Castle and the Citie of Ormus with the Castle, with the spoyling of five Ships and one great Galley, one ship burned and the rest sunke, the which I pray God may stand to the good liking of you all, for we had a terrible time in Ormus, having pestilentiall Fevers with sodaine deaths, and among the Portugals famine, and that terrible contagious heat that in my dayes I never felt the like, and such sents of Dead bodies lying in the streets without heads being unburned, and Cats & Dogs eating them, within Oast end was never the like

seene, with infinite many Flies, and that the Persians would not let the dead bodies be buried. We had such mortalitie among our men, that we thought we should have perished, all the ships before mentioned were they which fought with Captaine Shilling, we tooke their principall Commander prisoner, whose name was Ruy Frera with his Viceadmirall. This Ruy Frera did proffer unto our Captaine that if he would let him goe, hee would give him a thousand pound, although he had no money of his owne, yet he would procure it of the Clergie men, the which our Captaine refused, and sent him to Surrat in the Lyon to the President, giving them strait command of his safe looking to. And when he came to Surrat, he in the Night made his escape with the Ship-boat for want of the better Watch keeping. He was a proper tall Gentleman, swarthie of colour, sterne of Countenance, few of words, and of an excellent spirit, he had lived here in India many yeares. Hee got Commission of their King for three severall Designes, the first was to have sufficient Ships and Men with Munition, for the rooting out of the English out of India, the which he made no question to performe, and did begin with Captaine Shillings Fleet: but God bee thanked therein he fayled as it fell out to his great griefe and all our comforts. The second thing that he was to performe, was to erect a Castle upon the Iland of Kishme, the which he did: for when we came thither he had scarce furnisht it. Hee brought the frame thereof ready made in his Ships and got it a shore with great resistance, but so many as would not yeeld unto him, hee put to the Sword, and so many as would serve him he allowed meanes. Now the place where this Castle was to be erected, was about certaine Wels of fresh water the which was for the use of Ormus, because upon that Iland there was none. Now for the building of this Castle they pulled downe a fine Towne with Churches and Tombes, onely for the Stones, some of which he burned and made Lime, and with the other he made the Castle wall of a great height and thicknesse, with halfe Moones and

Three-fold Commission.

Kishme Castle described, occasion of the warre.

Natives cause of Indignation.

Flankers very artificially, which in five moneths and a halfe hee had finished: a thing wonderfull in so short a time to be effected, and with a great deepe drie Moat round about. He had erected on the Castle 12. Pieces of great Ordnance, to the great annoyance of the Persian Armie, which had almost beleaguered it round; onely a small passage which they had towards the Sea, on either side of it beset with Pallesadoes for the better going to their Boates and Frigots in safetie, though scarse able without great perill. Hee meant to take the whole Iland of Kishme in their owne hands, being a very fruitfull place, abounding with all manner of Fruits, Beasts, and fresh Water, whereof the Iland of Ormus hath none. The Portugals when they were first scituated in Ormus, did agree with the King of the Sea-coast upon the mayne, which was a Kingdome of it selfe, and since hath beene Conquered of the Persians to pay to the aforesaid King certaine tributes or customes upon every head of Cattell, [II. x. 1791.] pots of Water and such like, which did yeerely amount unto a great summe of money, which the Portugals have not payed a long time, at least this thirtie yeares: and having been demanded it, since the English hath had trade heere in Persia, they have refused to pay the same. Moreover they have gotten into their possession great quantitie of Silke, which they have refused to pay also. For that reason the Persians would not let the Portugals have Cattell nor refreshing from the mayne, (for it was Death unto them that sold them any) which was the reason of building the Castle upon the Iland of Kishme. Now the Portugals policie thought it was good to have two strings to his bow, as this was one; the other was this at Muskat, a certaine place which the Portugals have upon Arabia. They made a great Feast and invited the King of Arabia unto the feast, and violently brought him away unto Ormus, and there made him King of the Iland, and allowed him certaine Customes yeerely for his maintenance. By this meanes they had Cattell and Water sufficient in great quantities, brought thither in Arabian

Boates, with Fruits, Fish and all other things, which was every day sold in the Market (by report) very plentifully. Likewise the Arabian Boats did fetch them water from Kishme, and were conducted with their Gallies and Frigots against the Persians. The King of Arabia was Prisoner in the Castle of Ormus, unto the Persian. The Portugals in these parts will not let any Commoditie passe to and againe upon the Seas, unlesse it be first brought unto Ormus, and there to be Customed upon losse thereof being taken by their Gallies or Frigots, whereof they have heere great store that carrie pieces of Ordnance and other Munition: they trade to and fro in them and so are become Masters of the Seas in these parts. The Customes of Ormus did yeerly amount as I have heard reported to a hundred thousand pounds, besides Rents and other Duties which they taxed the Inhabitants with. This Towne or Citie of Ormus, was of great bignesse, the Houses all built of stone, and seemed a most famous thing to looke upon from the ships with Steeples and Towres: they had faire and large Churches in it, strong & stately Buildings; the Castle of Ormus was the fairest, largest and strongest that ever I saw. Towards the Towne it had three Walls one within another, and well furnished with great Ordnance of Brasse, as Cannon, Demicannon, Cannon-Pedro, whole Culverings and Basiliskes of 22. foot long.

Now concerning the third thing which was about the fishing for Pearle, he had but little leisure, by reason of these turmoiles (and Warres in building of the Castle of Kishme, and the building of a Wall and a Moat about Ormus, which was begun in severall places) he had burnt up all the Boates both of the Persians and Arabians, by the reason they should not fish for Pearle, and burnt all the fishing Townes. Now they that had any Boats were forced to carrie them up into the Countrey to hide them from the Portugals: but when the Persians were to goe over for Ormus, the Arabians did voluntary (both they & their Boats to the quantitie of 400. Boats) carrie the

Persian souldiers over to Ormus, against the Portugals, which otherwaies had never got over; for the Arabians could wish all the Portugals throats cut by the reason of their great hinderances in burning of their Boats and Townes, and Slavery which they daily did sustaine.

Great Ship taken by a small Pinnesse, having but two Pieces. Filps or Philips chiefe cause of her taking.

I will certifie you concerning the wonderfull and strange manner of the Richards taking a Portugall ship that came from Bumbasse; she was a rich Prize laden with Elephants teeth, Turtle shels in Barrels, with Wax, Sea-horse teeth, and a certaine Gumme, the which I make no doubt but you have heard already; the chiefe cause of her taking was John Filps, who bad them be of good cheare being but thirteene Men and Boyes, and told them he would dismount their Piece presently (which they were a discharging) the which he did. Plying the two Pieces, it was his fortune to kill the chiefe Merchant, who was going to encourage his men to Fight: which the Gunner perceiving, traverssed another Piece of Ordnance against them: hee was no sooner espied by this Filps, but he made a shot at the Piece but mist it; the shot flew betweene the Gunners legs as he was going to give fire; hee forthwith threw away his Linstocke like a man distract and full of feare, and told them it was their fortunes to be taken. But the Richard plied still both her Pieces, and comming neerer unto them, this Filps stept upon the Forecastle bidding them amaine, which they presently did and lowed all her sayles. So they called unto them to bring aboord their Master, Merchant, Pilot, and Boatswaine; they puld up their Boat and did it, when they came aboord they were bound and put into hold. There were two Merchants in this Ship, the one killed, and the other was he which came aboord, who confessed that the Elephants teeth which were in her cost 6000. pounds, at the first Penny in Bumbasse, which to be carried from Goa to Cambaia, would yeeld at the least 18000. pounds, besides eight Barrels of Turtle shels, which were the Merchants that was slaine, and that hee had in that ship of his owne 3000. pounds more which was in Wax, Sea-

horse teeth, Gumme and Negroes. They sent the Boatswaine for the rest of the Portugals who brought fourteene more, which every of them brought their Skreetaries and Keyes and presented them to Mr. Davis, who carefully layd them up. These 14. Portugals remained in the Boat; they thought them to be all the Portugals.

How great, how little is the heart of Man? moved onely as the shadow of the Divine hand, which fils one, empties another of courage, as it pleaseth him. [II. x. 1792.]

This Filps or Phillips went aboord with three Men and three Boyes. They had no sooner entred the Ship and veered the Boat a sterne with the Portugals, but the Ship seemed to be full of people: there were in all of the Portugals seventie five, of the Negroes, Men, Women and Children ninetie, likewise fortie Chaul men which were their Mariners, which strucke such an amazement among them being but seven, that it daunted them much. This Phillips bidding them be of good courage for hee would lessen their number presently: the which hee in two houres times effected, he placed his men upon the poope and halfe decke, with their Peeces pruned, and their Matches cockt, if they should resist: that done, hee went with his Sword and disarmed all the Portugals, and caused their weapons to be layd on the poope, which were thirty Muskets ready laden and pruned, forty Rapiers besides Swords and Poniards, sixty Powder pots matched and pruned, forty Pikes and Launces, fifteene great Chambers belonging to eight peeces of Ordnance ready pruned. Then he found great store of Musket shot which he brought up also, he tooke the Chambers and opened them, and tooke out of every of them a good quantitie of Powder, and in the roome thereof he put in Musket shot, and tamked them up againe. This done, he bound them fast to the decke round about him and pruned them, and causes three Linslockes to be lighted, and with his small Shot standing by him; which the Portugals seeing, it strucke such amazement among them, that it made them to tremble, not knowing what they did determine. Hee giving order unto his small Shot, that if any should resist him, they

The 40. Chaul Mariners freed to helpe the English.

should let flie as they thought fit: he steps forth into the wast, and called the Boat-swaine unto him, demanding of him how many of his Countrimen there were in the shippe? Who said there were forty; so hee promised them to stay, if so be they would bee willing, and to doe their best indeavours, that he would advance their meanes, and their adventures, rather then to diminish any part thereof: which words greatly revived them, and they all said, they were willing. Then presently hee called the Blackes, to hayle up the Boat, placing two of his men with their Muskets bent to the Boat, that none of the Portugals which were therein should enter the ship. Which done, he drew his Sword, and commanded all the Portugals upon their lives to avoide the shippe immediatly; which they did, and happie was hee which could get into the Boat first; for some lept into the water for feare. Besides those which they tooke into the Boat to them, there were other three which hid themselves in the shippe that they knew not of, being almost starved and durst not come forth in sight for feare.

When we came to Kishme Castle, where out of each shippe was carried Ordnance to batter against the Castle with Powder and Shot fitting, where our Gunners and others went to trie their valorous skill, when they had beene two dayes on shoare at that exercise, Master Baffin being then aboord, promised he would goe ashoare to make a shot or two: this Philips got leave of our Captaine for the like; and seeing their worke of battering, who finding their plat-forme of the one side hollow, resting upon a Basket within the reverse of the Peece, which at firing caused the Peece to deliver contrary, which when hee had perceived, caused the plat-forme to be new cast; and the plankes layd firme, he loaded the Peece himselfe, and placed it to his best levell towards a peece of Ordnance which lay on the Castle wall, which the Portugall was even ready to give fire unto, for they were at that time a leavelling, he fired his Peece so leavelled, which dismounted their Peece, split the carriage, and killed sixe men,

Another act of Philips.

whereof the Captaine of the Castle was one; which the Persians seeing, gave a great shout, and happy was he that could come to embrace him first, which was a great credit to our Captaine, and our English Nation. He made but two shots, by reason there was no more Shot on shoare. Master Baffin went on shoare with his Geometricall Instruments, for the taking the height and distance of the Castle wall, for the better leavelling of his Peece to make his shot: but as he was about the same, he received a small shot from the Castle into his belly, wherewith he gave three leapes, by report, and died immediatly. *Baffins death.*

When Ormus was besieged, and the Persians had taken the Towne with small resistance, for they fled into the Castle, and we had brought our ships on the other side of the Iland without shot of the Castle, all our English Boats, as Barges and Skiffes did over night goe and lie within Musket shot of the Castle with all the Arabian Boats, to keepe that no Frigats of the Portugals should either come in or out, either for the bringing in of Souldiers or reliefe, or the carrying away of their treasure. *Frigats how furnished.* The Arabians one night being very darke, went in close under the wall of the Castle, and brought out two of the Portugals Frigats; whereof our Captaine gat one, and Captaine Blithe the other; and fitted as followeth, shee had one Sacar of Brasse, one great Brasse peece, which went with Chambers, and would carrie a Demi-culvering shot of stone, one other small Brasse peece, two Iron Bases, and two of the ships Murtherers, thirty Muskets, Powder and Shot munition fitting, with foure and thirty Englishmen, whereof five were Trumpetters and one Drumme, where our Captaine placed this Philips Commander, they had fifty Blackes to rowe and trimme their Sailes. Likewise the Londons Frigat was so fitted. The Frigats all the day rode at an anchor without shot of the Castle, but at night they set their watch with a vollie of small Shot, Drumme and Trumpets, which the Portugals might easily heare and see, and as it grew darker, they went neerer the Castle, and the Arabian Boats with them.

The Portugals at the first made as if they would come forth with the ships, which was but a shew, for we waited the time, but yet they came not. They rode a pretie distance from the wal, but still under command of the Castle, thinking we would have come in to them. Within three dayes they got close under the wall: then our
[II. x. 1793.] Commander though fit, that the first businesse that was to bee done, was for the destroying of those ships, for feare of any others comming to succour them: wherefore it was promised to our men, that they that would goe in our Barges for the firing of them, should be royally rewarded for their paines. So certaine of them agreed, and got things ready that night with their fire-workes in each Barge, they went and boorded Ruy Frera his ship,
Ship fired. & set her on fire which in lesse then a quarter of an houre was all in a light flame. But in the firing of her in our Barge unfortunatly having a quantitie of Powder in one of the Lockers, one of the fireworkes being flung against the ship strucke against some Iron, and rebounded backe againe, and strucke into his body that flung it, and tore
Disastrous accident. out his stomacke that hee died withall, set the Powder in the Locker on fire, and blew one man cleane away, burning sixe others very shrewdly. They attempted the firing of another ship, having sixe of the Countrie Boats chained together, with Tarre, Occam, Billet of wood, spits, and other trumperie in them for the fire-workes, so to drive them thwart their Halser; they went also with their Barges to cast fire-works into her, and one they cast, but it fell off, being espied by the Portugals. They shot a small shot thorow both the knees of one of the men in the Whales Barge, which is come home here in our ship. The Boats which were chained together were set on fire, and the Tide drove them cleane besides the ship.

Another exploit of Philips. Now this Philips seeing this enterprise tooke none effect, towards the evening came close under the Castle with his Frigat (having an eye to the Ports of the Castle) and hearing that they had got the Ordnance out of their ships while it was yet day went in resolutely and dis-

charged his sacar, being lowe water and the ships aground, shot one of the ships thorow her Skeg or Run, close by the water; the Persians seing the shot strucke against the wall, and when the water flowed her hold filled, the water ebbing againe shee cleane overset, and brake all her fasts that shee had on the wall, which were Cables and Hawsers. This ship was the Admirall that came from Goa, called Todos los Santos, shee was of burthen fifteene hundred tunnes, and carried in her forty five pieces of Ordnance of Brasse, the least whereof was Demiculvering. This ship was the cause of the rest oversetting which lie by her with their toppes in the water. Her Vice-admirall was named Nostra Senhora de Victoria, being of burthen fourteene hundred tunnes with forty peeces of Ordnance. The Vice-admirall unto Ruy Frera was named Saint Martin, which lieth sunke by her being of the same burthen, and the like force Ruy Frera his Rere-admirall being a Flemming, of burthen foure hundred tunnes, with twenty two peeces of Ordnance, named Saint Antonie de cosso: she stands almost upright, but bulged close under the Castle wall. Then Ruy Frera his Admirall, which was fired, lieth three leagues from Ormus at Combrone sunke under water; her name was Saint Pedro, being of burthen fourteene hundred tunnes, and forty foure peeces of Ordnance. Shee had Iron peeces in her hold, and a great deale of Shot. There was also a Galley sunke under the wall which had three peeces of Ordnance. Ruy Frera his Vice-admirall that was when they fought with Captaine Shilling was broke up in Ormus, shee proved so leake after the fight, her timbers served for the building of Kishme Castle, &c.

Skeg is the slanting part of the keele a little without the stern-post. Run is that part of the hull under water which by degrees coms from the floor-timbers to the stern-post.

The rest and all the land-service you have in a more complete Journall following.

[§. IIII.

§. IIII.

Relation of the late Ormuz businesse, gathered out of the Journall of Master Edward Monoxe the Agent for the East Indian Merchants trading in Persia.

First Consultation. AT a consultation in Swally Road, the fourteenth of November, 1621. commission was given by Master Thomas Rastell President, and the Counsell of the Merchants of Surat, to Richard Blithe, and John Weddell bound for Jasques (a Persian Port) with five good ships and foure Pinnaces (whereof the London, and Pinnace Shilling under Captaine Blithe; the Jonas, Whale, Dolphin, Lion, with their Pinnaces the Rose, Robert, and Richard, under command of Captaine Weddell) to set sayle with the soonest opportunitie towards Port Jasques, and to keepe together in such sort as they should thinke fittest for their defence against the common enemie; and seeing the Portugals had disturbed their trade by the slaughter, mayming and imprisoning of their men, and had made sundry assaults against their shipping, that therefore it should be lawfull to them to chase and surprize whatsoever vessels pertayning to the Ports, and Subjects under the Vice-roy of Goa, thereof to be accountable, &c. And if they met with any of Decannee, Dabul, Chaul, or any Port belonging to the Samorin of Calecut, to arrest them upon account of just pretences for goods robbed and spoiled &c. without imbezelling any part thereof, that full restitution may be made after satisfaction on their parts rendred: A sixt part of goods gotten from the Portugall to be distributed, and their persons to bee reserved prisoners, that in exchange our Countrimen by them miserably captived may be delivered: to haste their lading and dispatch at Jasques, if possible within thirty dayes: [II. x. 1794.] and seeing the reinforced Enemie Ruy Frera with his *Roy Frera the Portugall Admirall.* Armada of sixe Galliones and other small Vessels are attending on the Persian coast, in likelihood to assault

their Fleet, that therefore it should be lawfull not defensively alone, but offensively to await all advantages, even in their owne Ports if there be apparance of performance approved by generall counsell warrantably to be undertaken, &c.

Second consultation.

In Costack Road, the sixe and twentieth of December, 1621. A consultation was holden aboord the Jonas, whereat were present John Weddell, Richard Blithe, Edward Monoxe, William Baffin, and many others. The Can or Duke of Xiras had by his Ministers desired the aide of their Ships against the common Enemie the Portugall. The Articles being translated into the Persian Tongue were dispeeded by Xareeali Governour of the Province of Mogustan towards the said Duke who was then upon the way towards Mina; the summe whereof followeth.

Causes moving the English in those parts and Ports to assist the Persian: first a secret force from the Persian detayning the English goods on shore and not allowing carriages as before; which also would have broken out to an open imbarging with danger likely to their persons, goods and libertie. Secondly the open & often force and hostilitie (whereof the former Voyages testifie) from the Portugall.

For so much as by severall conferences had with divers and sundry of the Chan or Duke of Xiras his Ministers and chiefe Commanders in the present warres, we have well observed they are fully determined and resolved to require the aide of our ships and people in this intended Expedition for the vanquishing not onely the Portugall Armada, but likewise for the taking and surprizing of the Iland and Castle of Ormuz: and we are very confident they will use their indeavours to inforce us unto the said service by imbarging our goods upon the shoare: which we have well understood by the Governours refusall to furnish us with Camels to bring our goods from Mina to the Port; Edward Monox late Agent, propounded whether they might undertake that service or no. The proposition being well debated, and the Factors commission from Surat warranting to right themselves of the great losses and hinderances sustained by the Portugall, interrupting their peaceable Trade both in India and Persia, (the last yeeres attempt of Ruy Frera against Captaine Shillings Fleet at Jasques, to the losse of that worthie Commander, and other his Majesties Subjects, being yet fresh) and for so much as the Persian now seeketh

our aide (and in manner forceth it) it is good to thinke on such conditions as may be for the publike benefit, and not to omit this opportunitie of a peaceable and profitable trade, the same to be sent unto the Chan in these Articles.

They made a vertue of necessitie.

Articles.

First, In case God shall be pleased to deliver the Iland and Castle of Ormuz into the hands of the Persian by our aide, the moitie of the spoile and purchase of both to remaine to the English, the other moitie to the Persian. Secondly, The Castle of Ormuz to be delivered to the possession of the English, with all the Ordnance, Armes and Munition thereto belonging, and the Persian to build another for themselves at their owne charges. Thirdly, The Customes to bee equally divided, the English to bee for ever Custome-free. Fourthly, That all Christian Captives should be at the English disposing, the Musselmans at the Persian. Fiftly, The Persian to bee at halfe the ships charge for victuall, wages, weare and teare, and to furnish them at his charge with sufficient Powder and Shot. Divers other Articles were concluded to be presented to the Chan; After his comming to Mina, Master Bell, and Master Monox, the eight of Januarie were sent to him and entertained with a sumptuous banket: a great feast and triumph was also made for the joyfull newes of the Kings taking in of a great Countrie in Arabia, and of Aweiza the chiefe Citie of that Countrie.

Persian victorie in Arabia.

The next day the Duke sent his Visier accompanied with Sabandar Sultan and Xareearee with answer to the former Articles: The first was approved: For the second, the Castle should be equally possessed by both till the Kings pleasure were knowne. The third granted, provided onely, that the Kings and Dukes goods from India should also passe custom-free. To the fourth, they made reservation of the two principall Captaines Ruy Frera Captaine of Kishme Castle, and Simon de Mela Captaine of the Castle of Ormuz, till the Kings pleasure knowne. Other Articles agreed on, and ordered also that no change of Religion should be admitted on either side; and

charges of Powder and Shot to be divided: The Duke and Master Bell signed, and presently the English goods were laden on the Dukes owne Camels on fire cost, which before no money could procure. *Note.*

On the tenth we turned to Costack. We got aboord and acquainted the Commanders with the successe of our Journey, which being divulged and made known amongst the severall ships Companies, it seemes they consulted together with one voice to refuse the businesse: the Londons companie beginning, fifty or sixty appearing therein, Captaine Blithe taking much paines to suppresse their disorder, and in the end prevayling with them, they promising to goe whither he would. The other ships in a day or two were in like opposition, alleaging it was no merchandizing businesse, nor were they hired for any such exploit, nor could hee tell whether it might not be a breach of the peace (said a favourer of that Religion) till protests being made against each ships companie, what with feare to lose their wages, and promise of a moneths pay, they at last yeelded. *Opposition.*

The nineteenth of Januarie we set sayle toward Ormuz, where we arrived the two and twentieth, and that night anchored in sight of the Towne, about two leagues from the Castle, in expectation that the Enemies Armada, consisting of five Galeons and some fifteene or twenty Frigats, would have come forth to fight with us. But they hailed so neere the Castle that wee could not come at them. [II. x. 1795.] Which we perceiving, and understanding that our vowed Enemie Ruy Frera was in his new erected Castle of Kishme, the next day wee addressed our selves towards the said Castle, where we arrived in fit time to save both the lives and reputations of the Portugals, not able long to hold out against the Persian siege, and willing rather to yeeld to us. The first of February they yeelded both their persons and Castle after many meetings and treaties into our possession. The fourth, we set sayle towards Gombrone, where we were royally feasted by the Duke, who was discontent that Ruy Frera was not delivered to *Kishme Castle yeelded.* *Gombrone.*

him, nor some of the Moores, contrarie to my liking, especially for the Moores: the Duke dissembling his discontent, in regard of further need of our helpe at Ormuz, and after his feast vesting all the English present according to their qualitie.

Ormuz besieged, The ninth of Februarie we set sayle towards Ormuz with about two hundred Persian Boats great and small with two Frigats in our companie, and in them five and twenty hundred or three thousand Persian Souldiers of all sorts, and anchored that night about two leagues from the Castle. The next day before noone the Persians were all landed, and marched in a confused manner towards the Citie, which they entred as farre as the Mydan or Market place without meeting resistance. Which Market place they found barricadoed against them, and defended with Shot and Pike of the Portugals. But the Persians soone made way, and the Portugals like so many sheepe tooke their heeles into their Castle. One Persian onely which first entred was slaine with a Pike, and he which slue him lost his head in the Market place, his heeles being too heavy to carrie it away. Some eight or ten more, found scattered in severall houses of the Citie, were in the same places executed.

The Citie forsaken.

The Persian Generall named Einam culibeg at his first entrance into the Citie placed his Captaines and Souldiers in severall places of the Citie, and proclaimed upon paine of death every man to looke to his quarter, and none to fall on pillaging. Which some infringing were severely executed: he hanged some, cut off eares and noses of others, and others he bastonadoed even for trifles. Yet within two or three dayes after shops and houses were broken open, and every man wearied with carrying and recarrying spoiles all day, and sleeping so securely at night, that easily the Portugals in a sallie might have slaine many. The same night we entred, I tooke possession of a very commodious house to settle a factorie there, which for convenience of roomes I think exceeds any Factorie the Companie hath. But on the thirteenth it proved too hot

for me, being set on fire in the night by one of the Masters mates of the Whale with other his Consorts after I was in bed, carelesly with Candles romaging for pillage, and firing a roome in which were goods given me by the Generall. But the winde favoured us, so that the house was not consumed. When I consider the strength of the Citie, and almost of every house, being a little Castle, I cannot but marvell that the Portugall would so soone abandon the same. But it seemes they feared the Persian would have intercepted their way to the Castle, or that the Moores their neighbours would have betrayed them.

Strength of Ormuz.

The foure and twentieth of February our men by a stratagem of fire burned the Saint Pedro, quondam Admirall of Ruy Freras Fleet, which indangered all the rest, but the Tide carried her off to Sea; and her Reliques by the Arabs and other Countrie Boats were towed on shoare at Gombrone, and some Iron Ordnance and Shot taken out of her burnt Carkasse. At this exploit the Duke much rejoyced. The seventeenth of March the Persians having placed above forty barels of Powder in a Mine which they had made under one of the Flankers of the Castle, fired the same, and blew up the corner of the wall making a faire breach, where they gave a fierce assault till nine at night. But the Portugals made a manfull defence, and with Powder pots, scalding Lead, and other fiery instruments did much hurt to the assailants, burning, scalding, stoning many. Sha Culibeg notwithstanding, with two hundred of his most resolute men get up into one of the Flankers, which they maintayned at least three houres, but in the end were fired out, the Portugals bestowing Powder pots as liberally as if they had come from Hell mouth. The same day the Citie was set on fire in divers places, as it was reported, by the Generals command, for that the Arabs lurked therein, and could not be gotten forth to doe any service. Wee lay here foure or five thousand men in a barren Iland which yeelds nothing but Salt of it selfe, and I knowe not what policy the Generall had to send away all the Rice, and our provision for victuall

Port. Admirall burned.

Breach and assault.

Barrennesse of Ormuz.

and water wholly to depend on the Continent, so that if a Fleet of Frigats had come, as was expected, they must have famished in the Iland; the Countrie Boats not daring to adventure to and from the Maine. The raine water in Cisternes abroad daily wasted and waxed brakish, no care being taken to fill therewith the Jarres and Cisternes whiles it is good, provided almost in every house for that purpose.

Water.

Persians ignorant of militarie arts.

The Persians are ignorant of the art of warre, for they entred without feare or wit and lost with shame what they might have maintayned with honour. Other defects I observed in the very sinewes of warre, such that I cannot but wonder that one of the wonders of our age Sha Abas should send over an Armie so weakly provided of money, armes, munition, ships and all necessarie furniture. For the first, I thinke the Dukes treasure was consumed in one moneths pay unto our ships, and I feare we shall stay for the rest till money be made of the spoile. For Armes and Munition they have no other then small Pieces, Bowes and Arrowes, Swords by their sides, and some of their chiefes have Coates of Maile: Powder so scarce that after blowing up the Castle they had scarcely Powder to plie their small Shot to enter the breach, and yet were furnished with twentie or five and twentie Barrels from our Ships. They had not one scaling Ladder to helpe their entrance. Sould wee forsake them, they would soone be at a stand, and yet they have broken Conditions with us in severall things: and yet I feare when all is done, wee shall bee served with reversions and what themselves please.

Armes.

[II. x. 1796.]

Portugals ships sunke.

Till the three and twentieth, our Ordnance from the shore so galled the Vice-admirall and Reere-admirall of Ruy Freras Fleet, that they and the Galley are all three sunke close under the Castle wall; and the last night the Admirall that came last from Goa, yeelded her broad side to the mercy of the water, having learned the same of her Consort who the night before shewed her the way, and so all the Portugall Armado are come to ruine: These two last Ships I thinke were voluntarily lost by the Captaines

policy, to leave the Portugals without meanes to escape the more manfully to fight it out. Some thinke they sunke by hurts received from sunken Rockes in haling them so neere to the Castle to be out of danger from our Ordnance; and others, by leakes from our Shot: how ever we saw the destruction of them that were designed instruments for ours; for which great mercy of the most High towards us most sinfull men, his holy Name be ever praised and magnified.

Portugall Treatie.

March the seven and twentieth, newes was brought me that some of the Portugals were come out of the Castle to treat of Peace, whereupon I made my repaire unto the Generals Tent to understand the truth of the businesse where I found our two Commanders sitting, by whose countenance I well perceived that my comming was not very welcome unto them. But to requite them before our departure, both they and I perceived that neither of our being there was acceptable to the Persian. Yet there we sate almost an houre in expectation of the Portugals comming, which was purposely deferred in hope we would have avoyded, but Night approaching, and the Persian perceiving we purposed to stay the Messengers comming, at length he was brought in. Who entring rudely without any great complement, delivered as extravagant a Speech or Message, yet with a kind of forced voyce as though he had been the prologue to some Play. The effect of his Speech was this: His Captaine had sent him to kisse the hands of the Generall, and to know how he did, (this was his Complement) and for what cause hee moved this Warre against him, for the Portugals were the Persians friends, and so had beene for many yeeres, and now for so small a matter, onely for a Well or two of Water that so great Warre should bee made, and the antient League and friendship which had beene betwixt their King and the King of Persia, and the people of both Nations should bee extinguished. Besides, his Captaine nor the Inhabitants of Ormus, was not to bee blamed for what Ruy Frera had acted at Kishme, yet were they willing so farre as

Persian doubting.

Cause of the Warre, Portugals intrusion on the Persian, by Ruy Frera at Kishme, &c.

might stand with the Honour of their King to purchase their Peace: which they need not doe either through feare or want, for they had within their Castle one thousand able men, and provisions both of Victuals and Water to serve them for many moneths. Besides, they expected daily new succours from Goa. And if the Persian did thinke to get the Castle by force, hee would find it a hard matter to accomplish: for they were resolved to Fight it out to the last man.

The latter part of which speech being onely Portugall bravadoes, was not pleasing to the Persian. Wherefore the Generall willed him to declare the cause of his comming, to which hee answered, his Captaines desire was to know what the Persian would have. To which the Persian replied he would have their Castle, and that was it he came for. With which speech the Messenger was dismissed (without so much as being offered a cup of wine, had not I caused one to bee given him) but notwithstanding, what is here related, I cannot be perswaded but he came with a more substantial message then he delivered, which he omitted by reason of our being there, wherunto he was formerly instructed by Sha Cullibeg, in whose house hee was at least an houre before he was brought to the Generall. Wherefore I feare some sinister dealing of the Persian, which in five dayes will bee discovered: the Portugall dismissed. Our Captaines by their Interpreters moved privately their private businesse to the Generall, to which he gave no great eare, but in conclusion his answer was, they would deferre that businesse till some other time: yet himselfe had written to them in great haste, that day to furnish him from the ships with a quantitie of powder, that night to attempt the blowing up of the Castle: for their mines were all readie, and they wanted nothing but powder. Which request of his, our Captaines were so forward to consent unto, that presently they brought on shoare foure and thirtie barrells of powder, for which their forwardnesse I feare the companie at home will give them but little thankes.

. The eight and twentieth ditto. I went in companie of the Commanders to the Generals Tent for that wee understood two chiefe men of the Portugals were in Sha Cullibeg his house, where they had beene in conference with the Persian foure or five houres; unto which treatie none of us were called, nor by any meanes made acquainted with it, which encreased our suspition of the Persians fraudulent dealing with us. Wherefore comming unto the Generall, wee made knowne our dislike of the manner of proceeding, for wee were partakers in this warre with you, wherein wee had hazarded our lives, ships, and Merchants goods: besides the hinderance wee sustaine by the losse of our Monson: and as wee were partakers and associates with them in the undertaken enterprise, wee ought likewise to be of Counsell with them in all treaties and proceedings, and therefore desired to know what they had done, or what they entented to doe, to which he answered they had done nothing, neither would he so much as drinke a cup of water without acquainting us therewith; which was a prettie complement where all his actions shewed nothing lesse. But we must bee content to undergoe all with patience, yet were it not for our Merchants and their goods that are in the countrie, and subject to whatsoever they will impose upon them, wee could remedie this businesse well enough, and bring the Persian nolens volens unto another reckoning: but we are tied from that, and therefore must of necessitie be subject to accept the measure they please to lay upon us, which I feare will prove unmeasurable ill: yet they tell us all things shall be to our owne content, but howsoever, it is vied and must now be seene. About noone this present day, seeing many pike and shot, all Arabs in the street, which formerly I have not seene so armed, desiring to know the cause, at length I perceived they were ranged on both sides the street, called the Mydan or Market place, where shortly after passed two Cavaliers of the Portugals, attended with their Pages and Servants, to the number of sixe or eight, whereof one carried a faire Quintasol over the two Cavaliers, who

Another treatie.

[II. x. 1797.]

Note: the English enforced by present occasions to engage themselves in this warre.

were accompanied by Sha Cullabeg and other chiefe men of the Persians, and conducted to the house of Agariza of Dabul: whither though unsent for, or uninvited, I also addressed my selfe, where unexpected, I found the Persian Generall accompanied with other chiefe men, his Assistants and Counsell, into whose presence I entruded my selfe. The Generall gave mee a kind welcome, and caused mee to sit downe next unto him, which I would not refuse, for that the Portugall should see our Nation was in grace and favour with them, where being set, having done my dutie to the Persians first, I after saluted the Cavaliers which was requited with like complement; with whom I had some discourse of matters nothing pertaining to the present occasion, for that I would not presume to talke of that, till the Persian himselfe did first minister the occasion: which was not before wee had eaten a Persian collation of Pilaw, &c. Which being done, the Generall demanded the Portugals what was their request or desire, to which they answered, the Captaine of the Castle had given them instructions in writing but his desire was they should propound the same unto the Duke himselfe, if they might bee permitted to goe unto him, who is now at Gombrone. To which the Generall replied, it was more then he durst doe without first acquainting the Duke therewith, by which I well perceived they were onely delayes and distractions on both sides, and to gaine time for effecting their severall designes. Then the Portugals proceeded to their usuall complayning against Ruy Frera, as if Ruy Frera as a private man and without order from the King his master had presumed to doe that which he had done, and to excuse themselves, demanded what reason or justice it was to punish the Father for the Childrens offence: besides the matter in it selfe was small, onely for a Well of water or two, to which the Persian Generall replied againe, let the cause be what it would, they had moved warre against the King of Persia and his Subjects, for which their Castle of Ormus must make satisfaction: wherefore if without more bloudshed they

Third treatie.

would surrender their Castle and come forth into the Citie, they should finde good quarter and bee well used; to which the Portugals made answere, they had no Commission from their Captaine to treat of any such matter, with which they were dismissed. Notwithstanding the deniall was made to the Portugals request for going to the Chan, yet the same night they had License and were sent unto him to treat their businesse with his Excellencie. The certaintie of the Treatie I had no meanes to know, yet what I heard reported shall be here inserted. First, their demand was that the Duke would vouchsafe to withdraw his Siege from their Castle and suffer them to enjoy the same as in former times, in consideration whereof they would give him two hundred thousand Tomans in hand, and also the rent annually they had in former times given to the King of Ormus out of the revenue of the Custome house; which as hath beene reported unto mee is but one hundred and fortie thousand Rials of eight per annum, but some report, they offer the Chan besides the two hundred thousand Tomans in hand, as much yeerely; and his demand was five hundred thousand Tomans in hand (which amounteth to 172413. pounds ten shillings seven pence sterling, or thereabouts) the yeerely rent of two hundred thousand Tomans.

The second of Aprill, the Persian with the ayde of the English did blow up two other Mines, with which was made a very faire and passable breach, wherein they might have entred without any great difficultie: but there was no assault given thereunto at all. The passage of this businesse being well observed, Captaine Weddell and my selfe made our repaire to the Persian Generall, to understand his purpose and resolution; who to excuse the backwardnesse of his people in not assaulting the Breach, told us it was very difficult and not to bee entred; of which we were contented to give him the hearing, howbeit we were offered the contrarie, for that an English youth who is servant to the Master of the Jonas, more bold then any Persian, went up the breach to the very top of the

New breach.

Bold Boy.

Castle wall: who told us the way was as easie as to goe up a paire of stayres, and spacious enough for many men to goe up a brest. Wherefore wee demanded to know his resolution for further proceeding: who told us within three dayes he would be fitted for another Mine, and I beleeve it well; for his mining is for Gold, not to make
[II. x. 1798.] breaches unlesse it bee breach of promises unto us, which he can doe daily; for of late they performe with us in just nothing, yet all this cannot warne us to be circumspect to looke unto our selves.

The greatest hurt the Portugall did unto the Persian in assaulting the Castle was with Powder pots, wherewith many were scalded and burnt: for prevention whereof the Chan hath now sent over store of Coates and Jackets made of Leather, which indeed are nothing so subject to take fire as are their Callico Coats bumbasted with Cotton wooll. But as the English proverbe is, The burnt Child dreads the fire, for notwithstanding their Leather coates, there was none so hardie to attempt the breach that is now made (albeit much more easier to enter then the last was) further then to pillage certaine balls of Bastas and other stuffes which were fallen downe from the Baricado, the Portugals made for their defence against the Persians shot: in this adventure one lost both his armes taken away with a great shot, by which meanes hee was faine to come backe againe without any Bastas or other Pillage.

Pitifull pillage.

Persian powder.

The fifth of Aprill, newes was brought to the Generall of 100500. manes powder then arrived from Bahrine. The twelfth ditto came a Portugall unto the Persian Generall who escaped out of the Castle, and declared the great wants and weake estates the Souldiers were in generall, insomuch that daily did die six, seven or eight of the Flux, which is chiefely occasioned through drinking their corrupt water. For the small quantitie of water which they have in their Cesternes, is growne so brackish and salt, that it infects them all with the Flux, and besides the badnesse of it they are put to such strait allowance that many die with thirst. Besides for victuall, they have

Portugals wants, and miseries.

Fluxe how caused.

onely Rice and salt Fish, two very good preparatives to a Cup of good drinke if they had it. Notwithstanding all which the Persian deferres, yea I may say wasteth time in making new Mines, whereof hee hath no lesse then three in hand at this present, as if he would blow up all the Castle wall round about before hee will make his entrie. The twelfth at night one of our Frigots namely the Londons, being appointed to her quarter for keeping in of the Portugall Frigots, that none of them should make escape riding single and alone by her selfe, the Portugals perceiving it, sent off two of her Frigots which clapped her aboord but found her too hot for their handling, and therefore forsooke her; with what hurt to themselves I know not, but of the Londons men were slaine two outright, and seven more hurt and wounded. And had not their blackes that rowed the Frigot forsaken them, they would have put hard to have surprised the surprisers.

The fourteenth Ditto, the Persian sprung another of his Mines wherewith a very enterable breach was made but no assault given, nor yet shew of entrie made: but the troth is, hee was forced to blow up the Mine before his time. For the Portugall from within the Castle was come so neere unto him, that hee was in doubt he would have defeated the same before he could place his powder. The fifteeene Ditto, came another fugitive from the Castle who confirmed the report of the others who came from thence in like manner before, and with all how the two Frigots which fought with our single Frigot above mentioned, came from Muscat wherein was the deceased Don Francisco de Sosa, late Captaine of the Castle his sonne, who came purposely to fetch away his Mother and other women that are in the Castle. Those Moores in the Castle of Kishme who yeelded themselves into our hands upon the instant request of the Generall, were (partly with their owne consent) delivered unto him, whom hee promised should have pardon for the errour they had fallen into, to serve the Portugals against their owne King and Countrey, and that they should also be provided for and

Moores at last delivered according to covenant.

have imployment in the then intended expedition for Ormus. Which promise of his both to them and us in their behalfes, hee seemed to ratefie by using some of the principals in our presence and gracing them by other seeming curtesies: notwithstanding all which, the next morning hee cut off eightie of their Heads, and those which he had made so fine in new Vests to the number of five or sixe of the principall, he sent them over to Coombrone to the Duke, by him to receive their fatall Sentence. Which was not long deferred, but they were made to drinke of the same Cup their fellowes had formerly drunken of. Meer Senadine who was the chiefe Captaine of them, was executed by the hands of Sherie Allie Governour of Mogustan, who had married his Daughter, which hee performed upon his Father in law with as much willingnesse as if he had beene his mortall Enemie.

Persian perfidie.

Second assault. The seventeenth Ditto, they sprung another Mine adjoyning to the first Mine was sprung, wherein was placed about sixtie Barrels of Powder, which tooke not the effect which was expected, for it flew out at the side and carried part of the Wall out with it, but strucke nothing at all upward, whereby the first breach was very little bettered, which was the thing the Persian aymed at, yet was it sufficient to give him encouragement to make his second assault, which was done with at least two thousand Souldiers, who very resolutely ranne up the breach into a part of a Bulwarke which they might wholly have possessed that very instant, had they not at first made such haste to runne their resolution out of breath; insomuch that onely eight or ten Portugals and a few Negros, made them onely with their Rapiers to give ground and to retire themselves unto the very outward skirt of the [II. x. 1799.] Bulwarke, where they had not roome for fortie men to stand in the face of their Enemie, yet there they barracadod themselves. Which before they could effect to their purpose, the Portugall plyed two or three Pieces of Ordnance from one of his Flankers that lay open unto them, in such sort, that they sent some scores of them to

carrie newes unto their Prophet Mortus Ali, that more of his Disciples would shortly be with him. Which accordingly was effected and proceeded chiefely out of their owne ignorance and dastardly Cowardise; for had they not made their stand in that place, but entred pell-mell with the Portugals into the Castle, with the losse of halfe those men they lost that day, they might have gayned the Victorie, and with much lesse paine unto themselves, who from that time the Mine was blowne up (which was about nine of the clocke before Noone) the whole day stood flocking together in the Sunne without either meat or drinke, which was sufficient to have killed halfe of them; notwithstanding the Portugals made very slender resistance. The most that was done was by the Negroes, whom the Portugals did beat forwards to throw powder Pots, with which many of the Persians were pittifully scalded and burnt. Had I not seene it, I should hardly have beleeved that such had beene the grosse ignorance of the Persian, that having two breaches, the one not much inferiour to the other for his entrance, that he would apply all his Souldiers to the assault of the one and none at all to the other. Besides having provided at least eightie or a hundred scaling Ladders, never so much as brought one of them neere unto the Castle walls. But such as their proceedings are, such is also like to be their successe. For his Souldiers hang in a cluster upon the breach just as a swarme of Bees upon a tree or bush that want a Hive; or like a flocke of Sheepe at a gappe, where none is so hardie to enter, and the Portugals to put them out of that paine gleaneth away foure, five, sixe, sometimes more at a shot; insomuch that I cannot but pittie them to see it.

Portugals poore estate.

The eighteenth Ditto, the Persian continued his assault but with more paines to himselfe then hurt unto the Portugals. The last night two Captive Negroes made signes unto the Persian that they were desirous to come unto them, so the Persians let downe ropes unto them and so plucked them up unto them, who declared that the

Captaine of the Castle had gotten a hurt on his head with a Stone, and how there were not above a hundred Souldiers in the Castle able to manage their Armes, their water growne scant and daily worse and worse, which also increased mortalitie amongst them: how there is likewise difference among themselves, being of different opinions, some holding it best to adventure their escape by Sea with those Frigots they have, others are contrary minded, and hold it more honour to sell their lives at the dearest rate and defend their Castle so long as they may, and when they can no longer, then to put their Women and Children with all their treasure into a house, and blow them all up with Gunpowder (that the Turkes should neither injoy their wealth nor abuse their Wives) which done, they would thrust themselves pell-mell with the Persians, and so end their dayes.

Desperate Counsels.

The nineteenth Ditto, at Even being the third day the Persian that had lien resting himselfe in the breach, never offering to advance himselfe, did then set forward, whereby he got himselfe better footing and possessed himselfe of all the Bulwarke, and forced the Portugall to forsake the same and retire himselfe further within the Castle: in which conflict many of the Portugals were wounded and scalded with fire Pots, wherein the Persian is now as cunning as themselves, though many of them have payed deare for their learning. In the said conflict were likewise foure Portugals slaine and their heads brought before the Generall to witnesse the same. Wherein all the Persians are very well seene; for I doe not thinke there is any Hangman in all Germanie that can goe beyond them in that Art; for he no sooner layeth hold on his Enemie, but presently at one blow with his Sword, off goeth his head, and then with his Knife he thrusts a hole either in the Eare or through one of the Cheekes, and so thrusting his finger in at the mouth and out at the hole in the cheeke, brings sometimes two, three, or foure of them before the Generall together, in such sort that not a Butcher in East-cheape could doe it better.

Quanto doctior tanto nequior. Yet this is the Persian praise that they are good Swordsmen, the Turks fearing to come to handblowes with them.

But if (as commonly it happeneth) that these Heads of their Enemies so taken in the warres be sent to the view of the King of Chan, then are they no lesse cunning to flea off the skinne of the whole head and face and stuffe the same with Straw like a football, and so send them by whole sackfuls together. This night one of the Frigots that came from Muscat for the Donna Sosa, made her escape and got away, no doubt very richly fraighted. Her consort was chased in againe, which was likewise going: that which escaped, being haled by the Arab Boates, that lay in wayte to intercept their going, used the Watchword usuall betwixt the English and Arabs, which was onely Ingres Ingresses; which Watchword hath never beene changed nor once altered since our first attempting the businesse. Wherin both Persians & English are much to be blamed; for by the common use of that one Watchword, the Portugals have come to the knowledge of it, and have made good use of it to their owne benefites, which is their gayne and our losse.

Frigot escapeth.

The twentieth Ditto at night, the other Frigot above mentioned offering to escape, was taken by the Londons men in her Frigot and Pinnace. She was sent to carry away the Almirante named Luis de Britto, a kinsman of the Viceroy of Goa, whom the Captaine of the Castle would not suffer to depart: wherefore the Portugals which were taken in her, being fearefull of the successe of the Castle, and that it was not able long to hold out, for safetie of their owne lives being seven persons, held it their best course to adventure their escape in the said Frigot, and in the night stole her away, and were taken as above mentioned. The one and twentieth Ditto, the Persian made preparation and shew, as if at once they would make short worke to possesse themselves of the rest of the Castle; but where we expected to see them put the same in execution, I perceived that they and the Portugals were in parley together, wherefore I addressed my selfe to know the cause of so sodaine an alteration; and as I was fitting my selfe to goe unto the Persian Generall for that purpose,

One Watchword no Watchword. Frigot taken.

[II. x. 1800.]

Parley.

I incountred a Messenger from our English Commanders who sent me word, that a Boat from the Castle was gone with a Flag of truce aboord their Ships, and they desired my company aboord with them to understand what the businesse was; and comming aboord the London, found two Portugals with Letters from the Captaine of the Castle and from the Almirante, contayning, viz.

THere hath beene such antient friendship betwixt the Portugals and the English, that considering the Warres which at this present wee have in this place, wee ought one to understand the other, for it seemeth to me when I see the Mines are made by the Moores, that onely by your ayde Warre is made against me, with which one of my Bulwarkes is gotten from me; wherefore your Worships would bee pleased to doe me the favour to bee a meanes to make Peace betwixt me and those Moores, if the same shall stand with their and your good liking, provided it bee in that manner, that I lose not my credit, neither your selves leave to gaine Honour in a Time so favourable unto you; Thus not else our Lord keepe you, &c.

Symon de Mela Perera.

THis Fort is so beset and oppressed, that the Moores require us to deliver the same up on Composition, the which wee will not doe by any meanes, for when wee shall bee forced to make Composition wee will call your Worships: for it is not reason we should treate with Moores where you are present. For wee hold it better to deliver our innocent Women and other unnecessarie people, to the rigour of our Weapons, then to the clemencie of the Moores, and for that the knowledge hereof should not bee wanting to your Worships, I have written this besides what accompanieth the same from the Captayne, and for what else you desire to know you may informe your selves from this messenger, to whom you may

give the same credit as unto my owne person, and so God keepe your Worships, &c. The first of May 1622.

De V. S. Luis de Brito Dareto.

The request of the Portugals contayned in their severall Letters on the other side, being had to consideration and commiseration had of them as Christians, it was resolved to give them a comfortable answer unto their demands; which in effect was as followeth, but want of time the businesse requiring expedition, would not permit to keepe Copie of the said answers which was first unto the Captaine Simon de Melles, to give him notice of the receit of his Letter, and whereas the chiefe point therein was, that we would bee Terceras for them to procure them such conditions of agreement with the Persians, as that might be to the saving of the lives of so many Christian soules as were with him in the Castle; our answer was, that such had beene our care to provide for them, that it was in our owne power to grant that request, which we were not onely ready to doe, but likewise to shew them any other curtesie, or performe any Christian dutie towards them that might any way tend to their good. Therefore advised him to set downe his Demands, and send the same unto us with as much brevitie as was possible, and to the like purpose and effect was our answer unto the Almirant his letter, with which the two Messengers were dispeeded in one of our owne Barges, who returned with another Letter both from the Captaine and Almirant, that viz. The necessitie of the businesse so requiring the Commanders and my selfe, would not lose so much time to write any other answer unto the said Letters, least the Persian should take advantage of the opportunitie, and sodainly presse in upon them and put them all to the Sword: wherefore we addressed our selves unto the Persian Generall, to be suiters unto him in the distressed Christians behalfe, that hee would hold his promise with them of a faithfull Truce for two dayes, in which time wee might treate with them of such Conditions as should bee as well behovefull and beneficiall

English Clemencie to the Portugals.

for the Persian as for our selves, and that there might be no more effusion of blood on either side. At length my selfe and a Persian Gentleman with me, was appointed to goe with the Portugals to the Castle, and to treat the businesse with the Captaine of the Castle, &c. And also they desired that our Vice-admirall (Master Woodcocke) might come along with us. So with consent of the Generall we went all three of us to the Castle gate, but were not admitted to goe in. Where wee met with Signior Leuis de Britto the Almirant of the Portugals, accompanied with five or sixe Cavaliroes but did not see the Captaine, for the truth is, the under Captaines and Souldiers had mutined against him and detayned him as Prisoner, so that all our Conference was onely with the Almirante, and his speech chiefely addressed unto Master Woodcocke our Almirant or Vice-admirall.

Mutinie in the Castle.

[II. x. 1801.] Meer Abel Hassan, and Pulot Beg were after sent to the Ship (where some had imbezled some treasure) to request their company & conference from the Chan. Comming on shoare to the English house, they began with a long speech, how kindly the Duke did take the severall services and helpes we had given them in this their warre, and how the same in his part should neither be forgotten, nor goe unrewarded in a larger measure; then either he had promised, or was bound unto. The next was to make knowne the Chans resolution to proceede both to the invasion of Sware and Muscat, and therefore that they should not suffer the Portugals to depart unto any of those places. The third and last part of his speech was most base and very dishonourable, tending to this purpose, that we should betray into their hands, after they were under our protection, the Captaine, and five or sixe more of the principall of the Portugals, alleadging that it would be much to the Chans honour to have them to present unto the Sha Abas; which vilde dishonorable motion, when I heard, I absented my selfe, hating my eares for being guilty of the hearing of the same; and much more the tongue that could utter so odious a

Perfidy and honesty.

businesse; and for my farewell, told them, I would not be guiltie of such a thing for the house full of Gold.

The 23. Ditto, the Portugals (whose meere necessity and pittifull estate wherein they were, had forced them to surrender their Castle upon any conditions, whereby they might have any hope at all to save their lives, which stood then in great hazard to be spoiled by the Persians) sent this morning to give notice unto us, they were contented to put themselves into our hands, on condition that we should give them means to be transported either for Muscat or India, which was promised them and Captaine Blith with my selfe went as hostages into the Castle, to see the setting of them out, and the Persian promised that not one Souldier, or man of his, should enter the Castle till they were dispended and sent away, and how that onely three of them and three of us, or our people should sit at the gate to see that they should carry nothing of valew with them: which on their parts was so neerely seene into, that most basely they searched and abused the very women. But the King of Ormuz together with his rich Vesier, their Treasure, women and servants were all conveied over the wals or breach, and not an English man either called or suffered to see what they carried out with them: and not onely these, but all other Moores and Banyans with their Treasure and best things, conveied forth the same way: yea, whole bales of goods, Chests, and Suppetas, with God knoweth what in them, carried over the breaches. And no sooner were the Gates open to passe out the Portugals, but there was at least fortie Persians here and there in the Castle, yea and some of the ruder sort of the English also, whose comming in I may justly feare was cause the Persians came in with them, judging themselves as worthy of that liberty as our people.

Portugals in Ormuz yeeld to the English.

Persians partialitie.

Rascall rudenesse.

The 24. Ditto before noone, the Persians and English began to pillage in such sort that I was both grieved and ashamed to see it; but could devise no remedie at all for it: the Persians driving out the sicke, maimed, and burnt Christians that were not able to helpe themselves,

Pittifull pillaging.

that made my very heart to earne in my body to see it; and in the evening, the Chan in person came as it were in triumphing manner to see the Castle, and to view the great Ordnance, whereof there are neere upon three hundred peeces of Brasse, the most of them Cannon, Demicanon, Culvarin and Demiculvarin, part whereof were Ordnance belonging to the Gallions, the rest belonging unto the Castle; which purchase if wee can possesse, will be the greatest matter will fall to our share. This evening the Commanders and my selfe desiring to remaine in possession of the Church, whither wee had conveied some quantitie of Plate and money, for the better and safer keeping thereof from being imbezelled, our motion was utterly denied by Pullot Beg, who told the Commanders in plaine tearmes, they might lye without the doores: whereat they grew in choler (as they had just cause) and so we came all three of us out of the Castle together: the Captaines went aboord their shippes, and my selfe to the Citie; but the Sea being up, and want of a Boate staied me at the Castle wals till it was neere midnight: at which time came no lesse then sixtie Persians by their owne report, sent by the Chan to watch that no Arabs should come and convey away any of the Ordnance that lieth upon the Sea strand; but I feare if the truth were knowne, their comming was to cut the poore Christians throates, that lay at the Sea side for want of Boates to carrie them away, if they had not found them to be guarded by the English; or else to see that wee should not convey away any of the Ordnance aforesaid: our chiefe businesse this day was to see the poore Christians dispeeded out of the Castle, the greatest number of them so weakened with severall sorts of maladies, but chiefely with famine, and many so noysome both to themselves and others with their putrified wounds and scaldings with Gunpowder, and so pittifull were their severall complaints and cries, that it would have moved a heart of stone to pittie them; yet such was the dogged nature of the Persians, that they drove them and hunted them out of the Castle like so many dogges, pillaging

Good Ordnance in the Castle.

Persian inhumanity.

A.D. 1622.

many of them to the very shirts. The 27. ditto at Even, we licensed the Portugall to depart to the number of 2500. men, women, and children, to whom we gave a passe to free them from molestation, in case they met with any of our ships at Sea: also our two prises the Robert and Shilling to passe them in, with victuals and water necessary to the voyage; and besides these, wee sent away upwards a hundred persons maimed and sicke, that could not be dispeeded for want of shipping.

2600. persons sent away by the English.

The King of Ormus was poore, and lived chiefly upon his 140000. exhibition from the King of Spaine, and some helpes from the Custome-house in reservation of some pettie Customes. In romaging there amongst his Papers was found this Letter written by him to the King of Spaine; the translated Copie whereof I here present.

[II. x. 1802.]

THe Letters which for three yeeres last past I have written unto your Majestie, both by Sea and Land are as yet unanswered, which I daily expect; for the same doth much import this Kingdome of Ormus and service of your Majestie, under whose protection I have life and meanes thereof. In June last, 1620, arrived at this Fort the foure Galleons, of which is Captaine Generall Ruy frere Dandrada, who fitted himselfe with all things necessarie to goe and attend the comming of the English Ships at Jasques, which accordingly he did; of whose successe therin I shall not need to treate in particular, which is done by himselfe by this Post, who is sent at my charge and his; yet thus much I will say, this Gentleman laboured all that was possible to keepe the English from carrying away their silke, wherein hee performed the uttermost of his dutie, like a resolute and valiant Captaine: but by tempest and stormie weather his Ships were more separated then his enemies, by which occasion they had opportunitie to carry away their silke, which cost the life of their chiefe Commander, who was slaine in the fight, in which also died two of our Captaines.

An excuse framed in behalfe of the Captain.

You have the story sup. l. 5.

The storme was within their fearefull hearts.

By this occasion, and in the time, the Captaine Generall

was incumbred with the English, the King of Persia commanded his Vassalls to send people into Arabia, to bring the same under his subjection, being without any to give him impediment: Yet before they went I required the Captaine of this Fort, also the Veeder Dafazenda, to send some Frigats in favour of the Arabs (who are your Majesties Subjects) that might defend them: for without such ayde it was not possible for them to defend themselves: and for this effect came thither certain Xegues to demand succour, which was not granted them; but the most the Captaine did, was to enjoyne mee to send a kinsman of the Queene my wife, whom presently I sent, spending therein more then I was able or had to spare: yet his going was to no effect for want of Frigats, which onely might hinder the Boates wherein the Persians passed over, for which cause this day the King of Persia is become Lord of Arabia; and I also feare that verie shortly hee will come against this Fort, because of all this Kingdome no more is left mee, save onely this Iland of Salt without water to drinke: for all things pertaining to the sustenance of mans life, come from such places as the King of Persia possesseth. The losse and overthrow of this Kingdome of Ormus proceedeth altogether from the Captaines your Majestie placeth therein, who for their particular interest, are content to dissemble and consent that the Kingdome bee taken, without cost of bloud, or labour unto the King of Persia his Ministers, and this is so apparent that I need not write thereof, but that which I will speake with truth is, if that your Majestie bee pleased, that this Kingdome and Fort shall enjoy either peace or meanes to subsist, you must send such Captaines as are no Merchants, because the Mariners which might serve in your Majesties Navie to keepe this streit, are all imployed in the Captaines Ships and Frigats, which hee onely imployeth in Trade of Merchandise, in which Ships serve likewise the Souldiers of the Fort, insomuch that many times it is left with very few. But so long as this continueth, there shall ever bee wanting both Mariners and Souldiers to your Navy, to defend and

Ormus, an Iland of Salt without water.

Ill Captaines.

keepe this Iland from the power of the King of Persia, which at this day hath more then a thousand Boates, and is commander of this streit more then is your Majestie, and all by the fault of those Captaines, which for twentie or five and twentie yeeres past have served in this place. Those in former times contented themselves with the gaine of fortie or 50000. Cruzados for their three yeeres service, but now they are not contented with 200000. Likewise in former times they had onely two Shippes when most, but now they have foure and as many Frigats, and there is nothing wanting unto them; but it seemeth not just, that to satisfie the covetousnesse of one, who aymeth at nothing but his owne profit, the weale publike should perish, and that every one should have but little that onely one may live to injoy much. From hence is growne and groweth all the evills of this Kingdome, proceeding from such Ministers as are placed by your Majestie, granting unto them the command, which heretofore the Kings my predecessours ever held. But I am now brought so low, and such as are under mee, that we remaine altogether unable to repaire the necessities that are daily offered, as appeareth by this of Arabia; by which your Majestie will bee forced to make warre, and continuall warre by Sea against this enemy, for that by Land you have no power to conquer him, who is not contented with the taking away the firme Land of this Kingdome altogether, with the Iles of Barem and Kishme, but further, in confidence of his great number of Boats, having none to resist him, hath taken from us Arabia, which was the onely remedie of this Iland. Of the truth of what hath herein beene spoken, your Majesties Ambassador Don Garcia de Sylva (God sending him well to your Majestie) shall be a good witnesse, to whose report I referre mee, and to all others which goe from hence; God keepe your Majesty. Ormus the twelfth of February, 1621.

Kishme, or Quixome.

Mamede Xâ Rey de Ormus.

To this Letter, I have added the translated Copies of divers other Letters, for the Readers more full satisfaction.

[II. x. 1893.]

The Vice Admirall his second Letter.

English kindnesses acknowledged, which upbraideth the Portugalls ungratitude cause of this warre.

ILlustriss^rs^. I kisse the hands of your S^s^. for writing unto mee; and beleeve mee I esteeme the same as becommeth a Gentleman, whom adverse fortune in the warres hath no whit disanimated. The Captaine hath writ unto you, and all the Portugalls recommend themselves, and doe desire you, and I for them, that you will deale with them as Christians, and the Nation who so many times have joyned in Armes with them against the Moores. To morrow shall you see in what manner they desire to bee dealt with all, God keepe you with all the rest of your company, &c. Primo May 1622.

De V. S. Luis de Brito Bareto.

A Certificate made by sundry Portugalls, how the Treasure, Jewells, &c. belonging to the King and his Vizeer of Ormus, which were secretly conveyed out of the Castle of Ormus by the Persians.

WE whose names are hereunder written, do certifie our knowledge how that Byram Aga with other Turkes, by the commandement of their superior, went unto the house of the Goasil, within the Fort to watch the goods that there remained; also the money and riches which was therein at the time when the Fort was delivered up unto the English. And the same night many other Turkes by the Trenches of the Bulwarke, named Saint Iago, unseene of the English, by the breach in the Cisterne adjoyning to the said Trench, and also through the said Trenches conveyed much riches belonging to the said Gosil, and King of Ormus, and also of their women and kinsfolkes. In witnesse of the truth wee have hereunder written our names: Ormus the twentie five of May. 1622.

Balthisar Carborius.	Utte Vallente.	Franco Gomes.
Salvador de Campos.	Iodo. Vallente.	Batta Javs, &c.

A Certificate from the Portugalls, of their kind usage, wherein was performed more then was promised them.

WEe all, whose names are here under written and mentioned, Housholders and Souldiers, Inhabitants of Ormus. Viz. Pe. visente Serentnio rig. & Salvador de Campo, provider of the holy House, and Balthesar Francisco, chiefe Physician, and Don Antonio da silva soldado, and Visente Vallente, and Antonio Autunes, and Gaspar Soares, and Francisco Gomes, and Jacamo Artiquo, and Baltasar Borges, with others doe witnesse, how it is true the English Captaines have performed their promise made upon yeelding up of the Castle, by giving two of their owne ships or pinnasses to carry away all the people whither they would goe, also by defending them, that at no time neither Moore nor Infidell should doe them any hurt: and forasmuch as the said Pinnasses could not containe all the people, the same being dispeeded, they procured and did whatsover from them might be expected to accommodate the sending away in safetie of such as remained, to which end and purpose they requested Boats and Mariners, from the Persians, but the Moores, as enemies to all Christians, refused to give either Mariners or other helpe: Whereupon the English Captaines resolved, without being thereto any way oblieged, to send one of their owne Frigats, with three small Boats with thirty or forty Englishmen well armed for our safety and defence, untill we should bee safely landed in some secure place; yea by the grace of God in Musquate it selfe without any impeachment or Embargo by the Turkes, and more they have given hospitality to our sicke and wounded, which are neere about two hundred at the least, whom they have sustained and cured with as great care and diligence, as if they had beene their owne brothers, without being therunto bound nor comprehended in the agreement. Also those, which at this present remain sicke, and not in case to bee sent away, being to the number of thirty or

forty, they have taken upon their charge, both to feed and also to cure, till such time as we can send Boats for them, and others of the Country which remaine here, the Boats not being able to carry any more. And as the said English Captaines have done more for us then they promised, and given us more then wee could expect, we remaine oblieged to answere their favours and friendship aforesaid: whereupon wee doe promise and bind our selves that are here present, to intreat with much faithfulnesse, love, and amitie those English which for our good and safetie doe goe in our company, that none shall doe them evill or offence, neither in their goods, nor yet in their returne, that they may safely and freely both passe and returne with their said Vessells, who are not tied to stay longer for the Boats wee are to send for our said people, that here remaine then three dayes naturall. In witnesse of the truth, the above named with others have joyntly subscribed their names, May the twenty five, 1622.

[II. x. 1804.] A Letter written from Ruy frera dandrada, and sent aboord the Jonas, by one of his Captaines, named Alfonso Borgea, at our first arrivall neere the Castle of Keshme.

COurtesie is the daughter of Nobilitie, as ever it hath beene found in the English Caveleers, from which I inferre that in these occasions may be drawne the same example, whereby in Europe may bee made publike your valours, and unto his Majestie may bee presented the great service unto him is done: that from the estimation thereof may arise to bee made a good peace and conformitie, which wee will all write into India to that effect, as ministers of the same, if it shall seeme good unto you. Therefore wee request you not to move warre in favour of the King of Persia, thereby to diminish the glory of your Nation, with which so many times they have helped us against the Moores, whereby wee gained Lisbone in the dayes of King Don Antonio the first, and afterwards King Don second,

was aided by the Duke of Lancaster in the action of Castile: but if these obligations are small on your part, and that ours now may bee made greater, in which wee will remaine, if you will but suffer us to prosecute our warre against the Persian, without your valorous spirits hindering what wee are able to sustaine, and thereby impeach the commerce in Spaine to the hindrance of both Nations, and to the damage both of Shippes and Merchants of which I doubt not, when his Majesty shall bee advised in what manner the English doe carry themselves, so that wee may reserve our dissentions for other voyages, in which by valorous contending may bee satisfied those wrongs that cannot well bee remembred in such times as these are, and for that the same may with due interest and conformitie of both Nations English and Portugalls, I returne to put you in remembrance of the above written, which ought to be discoursed with good understanding, as a matter in which your Worships may amplifie and advance the generositie of your Nation, and retaine us as friends unto your affaires, giving us motive to procure in acknowledgement of this benefit all peace and quietnesse, and if you shall disesteeme the same, the first wee hope for is no more then to provide our selves to die, defending that with Armes, we have gotten by Armes, &c. the first of February, 11. 1622.

Ruy Frera Dandrade.

Another Certificate of the kind usage of the Portugalls.

WE the Captaines, Souldiers, and Inhabitants of the Castle of Ormus, now in the possession of the English doe say and affirme for truth, that they the said English have performed all what was promised by them, and more in giving us shipping of their owne to transport us for India with victualls and all things else necessary, and delivered us from the hands of the Turkes who sought our destruction, and also suffered us freely to passe out of the Castle with our apparell and bedding, and

needfull money in our pockets. And commanded our sicke and maymed people to be cured by their owne Surgeons, sending them daily food in great abundance, and would not suffer any of the Moores to hurt them in any case. In witnesse of the truth wee have here under written our names: Ormus the seventh of May, 1622.

Joan de Mello. Costodio Pimentel.
M. de Samperas. Symao de Mello.

A third Certificate.

LEt it bee graunted, that the warres and offences received therein provoke a man to revenge, notwithstanding wee cannot deny unto your Worships, and unto all the rest of your Company, how much we are indebted for the good intreatie shewed unto these which yeelded themselves unto you: and it shall for ever live in our memories those benefits, for which when time and fortune shall minister occasion, wee will indevour to shew our selves gratefull with other, no lesse tokens of love due unto a Nation, which ever have been so affectionated towards us: and evill be to him that hath caused discord betwixt us, for it evidently appeareth how greatly the English and Portugall Nations doe love together, and it doth well appeare wee doe all of us adore one onely God, for notwithstanding the warre, you doe use so many principles by the which it is not greatly to bee marvelled at, that in you there are such good workes, and in us such a thankefulnesse as may bee eternall, with a great desire that all discord may cease, and that wee may returne to the antient amitie in which I hope, and in the noble word and qualitie of your person and persons, and for that I will not bee further troublesome unto your Worships, both in curing and sustaining those poore people that are with you, I have sent these foure Boates to fetch them away; and if it shall seeme good to your Worships, and the rest with you, to continue your former courtesies unto the end, in performing the word of Conquerours and Christians,

as formerly you have done, now at this present to give them a guard, that they may come safe from the Moores; for that like yeelded they have neither Armour to defend themselves, nor yet strength to use them, if you like noble Conquerours give them not convoy; in whose word I am confident: Thus as your servant in what your Worships wil command mee, I rest. Soar 27. of July, 1622. [II. x. 1805.]

Amaro Roiz.

Powlet Beg the chiefe Commissioner, when the English expected to have received 1200. Tomanes pay, hee made them more in his debt, the fruit of some Mariners private discourse and imbezelling. The English returned demaunds of a greater summe due from the Persian in like case. At last three moneths pay was allowed, and they shifted off from their other demands, hee forsooth, having no power thereto without the Cans Order. It is said, that the Portugalls not onely kept the King bare, but tooke bribes of his substitutes in other Provinces, to protect them from their lawfull King, whereby he was used more like a Portugall Slave then an Arab King.

I have heard that the English had for this service of the King of Persia 20000. *pounds.*

After our businesse ended, our misery began, occasioned by the unsufferable heat, and partly by the disorders of our owne people in drinking Rack, and using other exercises no lesse hurtfull: whereby grew such a mortalitie, that three fourths of our men were dangerously sicke, and many died so suddenly, that they feared the plague, whereof yet no tokens appeared. This extremitie lasted but fourteene daies, in which time sixe or seven died every day. After which it pleased God to stay it, and the rest recovered.

This Persian businesse hath invited, and almost enforced mee to remember our noble Persian-English Sherlies, especially the present honourable Embassadour Sir Robert Sherly, Count and Knight of the Empire, and therein advanced to many priviledges: of whom so much hath before beene occasionally recited. I much desired to have obtained some Relations from his Lordship: but having

late acquaintance, and hee much and weightie businesse, which hee hath beene forced to attend farre from the Citie, I rather thought fit to insert what by his humanitie and conference, I learned onely at one dinner with him (not knowing that I would publish what I then received) then not to imbellish these discourses, with so illustrious an English Travellers Name and Memory.

Chap. X.

A briefe Memoriall of the Travells of the Right Hon. Sir. Rob. Sherly Knight, Count and Knight of the Sacred Empire, now Embassador from the Persian King to His Majestie and other Christian Kings.

Mongst our English Travellers, I know not whether any have merited more respect then the Honorable, I had almost said Heroike Gentlemen, Sir Anthony & Sir Robert Sherleys. And if the Argonauts of old, and Græcian Worthies, were worthily reputed Heroicall for Europæan exploits in Asia: what may wee thinke of the Sherley-Brethren, which not from the neerer Græcian shoares, but from beyond the Europæan World, Et penitus toto divisis Orbe Britannis; have not coasted a little way (as did those) but pierced the very bowells of the Asian Seas and Lands, unto the Persian Centre: and that not by a combination of Princes, as those former; but (God directing their private Genius for publike benefit) to kindle a fire betwixt the two most puissant of both Asian and Mahumetan Princes, that by their division and diversion of Turkish invasions, Christian Princes, Countries, and States might bee indebted to their private undertaking: Nor hath ten yeeres detained them at one Citie, or one voyage finished their worthy indevours, as theirs at Troy and to Colchos; but about twentie yeeres together, all Turkie hath groaned, in which shee hath lost two millions of her unhallowed

* Children; remoter India, Moscovia, Africa hath felt the Sherlian working, Poland, Spaine, the Emperour and Pope have admired and adorned the English Name of Sherley. These indeed, especially Sir Robert (the subject of our present Discourse) I shall honour for that Divina Palladis Arte, that Ulyssean twentie yeeres travell, and getting both Troies Palladium and Achilles his Armour; as also for Jasonian sowing the Dragons teeth indeed (beyond Poeticall Fables) whereby Mahumetans have killed each others, whiles Christendome might have gotten the Golden Fleece, the usuall fruit of peace. Let mee admire such a Traveller, which travells not of and for some vaine discourse, or private gaine or skill, but still travelleth and is delivered of the publike good, accounting his Countrey his Garden, Christendome his Orchard, the Universe his Field, for this happy seed of publike beneficence. Who ever since the beginning of things and men, hath beene so often by Royall Employment sent Embassadour to so many Princes, so distant in place, so different in rites? Two Emperours Rudolph and Ferdinand, two Popes Clement and Paul, twice the King of Spaine, twice the Polonian, the Muscovite also have given him audience. And twice also (which I last mention, as most knowne and at home, though not the least for a borne subject to be Embassadour to his Soveraigne.) His Majestie hath heard his Embassage from the remote Persian. I omit his employment from the Emperour Rudolph with the Persian, his annuall pay of 5000. duckets, besides other Imperiall graces. Noble attempt to goe meet the Sunne! and from the West and North where he was borne, to visit the East and South, and that both in overland Diameter first, and Sea circumference after, coasting the Europæan and Asian, compassing the African shores, piercing the Persian Gulfe, and passing the Indus and Indian Continent, climbing the Candahar Hills, into, and over, and thorow and thorow Persia; passing the Caspian, and penetrating the Deserts more then Tartarian fortie two daies together, thorow high-troublesome grasse, without

*I have heard Sir R. S. affirme this.

[II. x. 1806.]

A Roble is about a Marke English.

the sight of any man, but his retinue, and sixtie persons of his guard, each of which cost him a Roble a day all that time: Extra Anni Solisque vias, beyond, farre beyond both Tropikes, the Southerne Soldanian, the Northerne Russian, the many many Tartar Hoords, the Mogoll Emperour, the treacherous Buloches, the Goan Vice-roy, the! but what should I read a Geographicall Lecture in one man's travells, in one mans Embassages? Quæ regio in terris Sherlii non plena laboris? These have seene him, and hee hath seene them with Eyes more then of a Traveller, more then his owne, Himselfe being the Eyes of a mightie Monarch, which in his person visited so many Countries, Cities, and Courts.

The mightie Ottoman, terror of the Christian World, quaketh of a Sherly-Fever, & gives hopes of approching fates. The prevailing Persian hath learned Sherleian Arts of War, and he which before knew not the use of Ordnance, hath now 500. Peeces of Brasse, & 60000. Musketiers; so that they which at hand with the Sword were before dreadfull to the Turkes, now also in remoter blowes and sulfurian Arts are growne terrible. Hence hath the present Abas won from the Turke seven great Provinces, from Derbent to Bagdat inclusively, and still hath his eyes, mouth, and hands open to search, swallow, and acquire more. In the renowmed battell with Cigala Bassa, of 160000. 2000 onely remained to flee with the Generall, who yet would not remaine after that disaster, but by poyson prevented domestike shame: and there did our Noble Countryman receive three wounds, as a triple testimony of his love and service to Christendome. Great Abas, great by his Persian Inheritance, is now made greater by English Merchants, Mariners, Souldiers, which advanced his conquest of Ormuz, expelling those Portugals which had denied the English trade in Persia, from Persian neighbourhood; and greatest by victories against the Great Ottoman, moved thereto, assisted and guided therein by the English Sherleys. And he againe hath gratified the Sherleyan name with competent reciprocall greatnesse; not

in titles of Honor, and honorable employments alone, but in rewards, This Mans Bread is Baked for Sixtie Yeeres, being the formall words of his Royall Charter to him (which he that understandeth the Easterne phrase of daily bread in his pater noster, knows how to interprete) with an explication added of the allowance to Him and his Assignes for that space, whether he liveth himselfe, or leaveth it to others injoying. The Great Mogol (whom he commends for the goodnesse of his disposition, of his owne naturall inclination not bloudy, but humane and bountifull; and for his yeerly pay to his Army of 44. millions of Crowns) entertained him liberally, offered him the pay of 400. Horse if hee would serve him; which, had not fidelity and Persian confidence prevented, hee had accepted; the zeale whereof, in some harsh reflection of wordes spoken somewhat too liberally against his Master, by him with like liberty retorted, ecclipsed the Mogolls benevolence towards him, which otherwise might have beene worth 50000. pounds, and neverthelesse was, in Elephants, huge massie Coines (inscribed, Consolation of Strangers) and other gifts, not lesse valuable then eight or 9000. pounds. As for other Princes Real and Royall acknowledgements of his loyall service to the Christian affaires, I omit. But his high valuation with the Emperour Rudolph, I could not passe by, I having seene the Originall Imperiall Charter under the Great Seale, and subscribed by the Emperor himselfe. I have seene also the Originall Breve of Pope Paulus Quintus, sub annulo Piscatoris, wherein the said Pope doth constitute him Earle of the sacred Laterane Palace, and Chamberlaine, with power to legitimate Bastards, for which many thousands at Goa were sutors to him (such is the Portugall dissolutenesse in those parts) the Archbishop there having under his hand acknowledged the said Grant, besides the priviledges (allowances also annexed of so much bread, flesh, fish, a crowne a day, &c.) But the Imperiall Grant (to me of more respect and validity) I have here delivered verbatim, translated out of the Originall Latine, that his

The Mogoll payeth 44. millions of crowns to his Army yeerly: besides other expences, of which see sup. in Cap. Hawkins. l. 3.

noble and great worth might by noblest and greatest testimony bee acknowledged: the rather because I have seene the same Title given him by his Majesty, in his Letters commendatory of the said Noble Count to other Princes, and subscribed with his Royall hand and name, Jacobus.

RUdolphus the Second, by the Divine mercie Elect Emperour of the Romanes, Alwayes Augustus, and of Germanie, of Hungarie, Bohemia, Dalmatia, Croatia, Sclavonia, &c. King, Archduke of Austria, Duke of Burgundie, Brabant, Stiria, Carinthia, Carniola, &c. Marquesse of Moravia, &c. Duke of Lucemburge, and of the higher and lower Silesia, Wirtemberge and Teck; Prince of Suevia, Earle of Habspurge, Tirol, Terret, Kiburge and Goritia. Landgrave of Alsatia. Marquesse of the holy Romane Empire, of Burgonie, and of the higher and lower Lusatia; Lord of the Marches of Sclavonia, the Port of Naon and Salines, &c. To the Noble and of Us entirely beloved Count Robert Sherley Knight and Earle of the sacred Palace of Laterane, of Our Cæsars Court, and Imperiall Consistorie. The assigned Embassador unto Us of the most Renowmed Lord and Prince Abbas, King of Persia, the Medes and Armenia, Our Imperiall Grace, and all happinesse. As the most resplendent beames of the Sunne, doe illuminate with their light the whole World, and refresh the same, giving vigour and increase to the inferiour bodies: So the Emperour of the Romanes being placed in the height of dignitie by Almightie God (whose Majestie as full of the light of honours and dignities is resplendent amongst all men) doth of himselfe spread farre and neere the beames of his bountie, especially upon those who doe ennoble their owne worthy vertuous Race by excellent deserts of the Common-wealth and their Sovereignes: Therefore not only for this cause, that themselves may rejoyce, having obtained by desert these honours from the Imperiall Majestie, but that their Posteritie and others being allured and inflamed with these

[II. x. 1807.]

examples and beginnings, may apply their mindes to the most faire attempts of vertue and glory.

Whereupon, we by the appointment and providence of the most mightie God, being placed in this high top of Our Imperiall Throne, are desirous to observe the worthy Ordinances of Our Predecessors, as well herein as in all other things, that We might entertaine with all favour and clemencie, men excellent and famous for their vertue, and such as testifie their good will to Us, and their singular love and zeale towards the Sacred Empire, and Our noble houses of Austria and Burgundie.

Considering therefore the excellent parts of your mind, and wit wherwith you are endued. As first being born of such Parents, and such a race in England, who by birth themselves are noble, and besides, have borne place and dignitie in that Kingdome: You have from your Childhood resolved not to degenerate from them, but by insisting and following their steps, and applying your selfe to the studie of vertue and honourable actions, that you might not only keepe and maintaine safe and sound your reputation at home, but by your owne actions and deserts, more and more adorne and advance the same, which you have so farre forth performed, that when you had served by Sea and Land in sundry places for certaine yeeres, and had travelled through many Kingdomes, and undertooke with a couragious minde a Journey into Persia, and together with your Brother Anthonie Sherley, to the good of all Christendome, encouraged that King to undertake that Warre which he did against the Turke valiantly and resolutely, which very happily fell out for Us in Our Hungarian Warre: and moreover, since you with your said Brother Anthonie have procured and brought to passe, that the said King of Persia hath sent unto Us sundry Embassages, which partly the chiefe of Persia, partly your Brother and your selfe have performed, and have used all the meanes to make a league, and procure Amitie betweene Us and his Majestie, and have omitted nothing even in your owne private thoughts and cares, whereby you might

procure fit occasions for Our Warre from farre places: We have thought you worthy for these commendable Services to bee graced by us by some notable testimony of Our favour, and Imperiall bountie, as We thinke may be an Ornament to your Kindred and Posteritie.

Therefore out of Our owne proper motion, out of Our owne certaine knowledge, with a deliberate minde, and out of the fulnesse of Our Imperiall Authoritie, We have made, created, and ordained you the above named Robert Sherley a true and a lawfull Knight, and have received you to the state, degree and honour of Knighthood, and have adorned and invested you with the Robes and Ensignes of the Girdle, Chaines, Rings, Spurres, and other Ornaments appertayning to the Order of Knighthood according to Our custome, as by the force of these presents, We doe make, create, nominate, appoint, receive, invest and adorne, girding you with the Sword of valour, and bestowing upon you all Armes and Ornaments belonging to this Order, decreeing seriously and firmely by Our foresaid Imperiall Authoritie that ever hereafter you ought to bee esteemed, reputed, named, and honoured for a true and lawfull Knight. And that you may without the let and contradiction of any, in all exercises, actions and enterprises use, possesse, and enjoy Chaines, Sword, Spurres, Robes, Trappings, and what else soever Furniture belonging to Horses either all Gold or Gilt, also whatsoever Honours, Prerogatives, Ensignes, Priviledges, Freedomes, Favours, and Liberties which the rest of Our owne Knights, the Knights of the Romane Empire, as also the Knights of Hierusalem doe use, possesse, and enjoy in what manner soever either of right or custome, none whosoever forbidding the Contrary.

And that you may be graced with some singular testimony of Our bountie, of Our aforesaid proper motion, and out of the fulnesse of Our Imperiall Authoritie with deliberate advise, and out of our owne knowledge We have made, created, and ordained you Robert Sherley, Earle of the Sacred Palace of Laterane, of Our Cæsars

Court, and Imperiall Consistorie, and favourably have honoured you with the Title of an Earle Palatine, as by the force of these presents we doe make, create, erect, advance, entitle you, and doe take, ascribe and entertaine you into the Order and Fellowship of other Earles Palatines.

Decreeing, and by this our Imperiall Patent, firmely ordaining that from this time henceforth so long as you shall live, you shall be able to enjoy, use, and possesse all and singular Priviledges, Favours, Rights, Immunities, Honours, Exemptions, Customes, and Liberties, which other Earles of Our Sacred Palace of Laterane heretofore have used and enjoyed, or do use by right or custome howsoever. Giving and granting to you the said Robert Sherley full authoritie and power, by which you may and shall bee able throughout the whole Romane Empire, and what place or Countrey else soever create and make publike [II. x. 1808.] Notaries or Registers, and ordinary Judges, and to give and grant the Office of Notarie or Register, and Judge ordinarie to any persons who shall be meete and fit for the same (which we leave to your owne conscience) and to invest them, and every one of them by the Pen and Penner according to the custome, in the aforesaid places. Provided that of the aforesaid publike Notaries and Judges ordinary by you to bee created, and of every of them in the Name of us, and the Sacred Romane Empire, and for the Romane Empire it selfe you take a corporall and personall Oath according to the custome in this manner. That they shall be true and faithfull unto Us, and to the Sacred Romane Empire, and to all Our Successors Emperours of the Romanes lawfully possessing the same, neither shall they bee present where Our danger is practised, but they shall defend and faithfully maintaine Our good and safetie, and they shall avoid and put by as much as in them lyeth whatsoever may be to Our damage.

Moreover, they shall write all Instruments as well publike as private, Last Wils and Testaments, Enrowlments, Legacies, all Decrees of Judgement what-soever,

and all and singular other things, which shall belong unto them, or to any one of them to be made or written (according as the place of the said Offices shall require) justly, sincerely and faithfully, all dissimulation, cunning, plotting, falshood, and deceit being set apart, also reade, make and pronounce the same, respecting neither hatred, money, gifts, or any passions or favours.

Their writings which they ought to draw in publike forme, they shall write, reade, make, rehearse in faire Parchment, not in paper or sheetes torne and razed. They shall further to their power the causes of Hospitals, and of poore people, also see to Bridges and High-wayes. They shall secretly, and faithfully keepe depositions and verdicts of witnesses, untill they shall be published and approved, and they shall doe all and singular other things rightly, justly, and sincerely, which shall any wayes appertaine to their Offices either of custome or right, and that these publike Notaries, or Registers and Judges ordinarie to bee elected by you, may and shall bee able throughout the whole Romane Empire, and in all places and Countreyes else write, and publish Contracts, Decrees of Judgements, Instruments, last Wils, also to insert Decrees and Authorities, in all Contracts whatsoever requiring the same, and to doe, publish, and exercise all other things which are knowne to belong and appertaine to the publike Office of a Notarie, or Register, or ordinary Judge, decreeing that absolute credit be given to all Instruments, and writings to be written by these publike Notaries, or Registers, or Judges ordinary, in Judgement and without, Constitutions, Statutes, and whatsoever else shall make for the contrarie notwithstanding.

Moreover, we doe grant and give to you, the aforesaid Robert Sherley full power, that you may and shall be able to legitimate Bastards of what kinde soever, Incestuous persons whether they be together or separated, and whosoever else of that sort, yea, though they bee Infants present or absent, alreadie begotten or to be begotten of unlawfull and disallowed conjunction, Males and Females,

by what name soever they be called, whether the lawfull Sonnes be knowne or no, and no further inquirie made, whether their Parents bee living or dead (only the Children of great Princes, Earles and Barons excepted) and to restore them and every one of them, to all and singular their Rights and Titles, and altogether to abolish the imputation of base birth by restoring and enabling them to all and their singular Rights of succession, Hereditaments of their Father and Mothers goods, though they died Intestate, also of their Kinsmen and Kinswomen, and to all Honours, Dignities, and all lawfull actions, as well by contract as by last Will bestowed, or howsoever else as well in Judgement as without. Even as if they had beene borne in lawfull Matrimonie, the objection of Bastardie for ever resting; And we will that their legitimation made as above-said, may be held for good and lawful, as wel as it had beene performed with all Rites and Solemnities, the defect whereof wee will supply with our Imperiall Authoritie. Provided the legitimations of this kind bee not prejudiciall to the lawfull Sonnes and Heires, and those that are naturally and rightly borne; but those that are to be made legitimate, after they shal be legitimated, let them be thought and named; for so they ought to be named and held in all places as legitimate and lawfully borne of the House, Family, and Linage of their Parents, and that they may beare and carrie their Armes and Ensignes. Withall let them be made Noble if their Parents have beene nobly borne. Notwithstanding certaine Lawes by which it is provided, that Naturals, Bastards and Incestuous persons, either joyntly or severally or any other whosoever either alreadie begotten, or to be begotten by unlawfull copulation, neyther may, nor ought to be legitimated, naturall and children lawfully begotten remayning, or without the will and consent of the true and naturall, Sonnes, or Kinsmen, or the Lords of their Land, and you may especially reade in the Authentike after what manner a child is naturalized. Et quibus modis Nat. effic. sui per totum & §. Naturales li. de fœ do fuerit controvers.

inter Domin. & Agnat. & L. Jubemus C. de emancipat liberorum & similibus aliis. Which Lawes and every one of which willingly and expresly we will to be of no force. Yea notwithstanding in certaine of the aforenamed cases, the depositions of the Plaintiffes, and the last Wils of the dead, other Lawes, Statutes and Customes of other places, although they were such which ought to be expressed, or of which speciall mention here ought to be made. All which notwithstanding, and of their power being otherwise able to make of none effect, the premises onely in this case [II. x. 1809.] out of our owne knowledge, and the fulnesse of our Imperiall Authoritie we will wholly that they be of no force at all.

Hereto moreover, we doe give and grant unto the aforesaid Robert Sherley, that you may and shall be able to confirme assistants and over-seeers, and the same againe upon lawfull cause to deprive & displace. Moreover, to restore such as are notoriously infamous as wel by Fact as by Law againe to their former credit, and from them to take away all note of Infamie as well alreadie imposed upon them, or to be hereafter layed to their charge, so that afterward they may be accounted meete and fit to be preferred to all and singular lawfull actions. Besides, to adopt and ordaine Children, and to make, ordaine and to confirme them as adopted, and acknowledged for lawfull. Moreover, to make free children legitimate, or to be made legitimate, also those that be adopted, and to give your consent to all Adoptions, Naturallizings, and Freedomes whatsoever, of all and every one, as well Infants as young men. And also to give them time and yeeres if they sue unto you, and in every thing hereunto appertayning to interpose your authoritie. Moreover, to make servants free, in what kind soever, with or without the allegation and alienations, or transactions of their necessary maintenance, and also herein to interpose your authoritie. Also to restore the lesser Churches, and Immunities to their former use wholly, the one part having beene called before in question, and to grant the whole restitution unto them

againe, or to one of them. Notwithstanding a course of Law being observed. These aforesaid premises shal not be prejudiced by any Lawes whatsoever, Constitutions, Decrees, Customes, Ordinances, Reformations, Priviledges, Exemptions, Favours, and Prerogatives, by what name soever they be called, or of what tenour and force soever they be, as well made all readie, as to be made hereafter, by us, our Predecessours, our Successours, or by what Princes soever, Dukes, Marquesses, Earles, Universities, or others of what kind or condition soever, under what clauses or expresse words soever, although such things and the like should come to passe, of which it should bee needful here to make mention word for word, to those that should attempt the contrary. From all and every of which by our Imperial Authoritie, and out of the fulnesse of our own proper motion, and out of our own knowledge above rehearsed, by these presents as farre forth as they may derogate from this Our Graunt and Patent, we will the force and vigour to be taken away. Wherefore it shall be lawfull for no man of what state, degree, ranke, condition, dignitie, or preeminence he shall be, to infringe or teare this Graunt of Our Creation, Erection, Allowance, Gift, Patent, Decree, Pleasure, Priviledge, and Favour, or contradict it by any rash attempt whatsoever.

If any man shall presume to doe it, let him know that he shall incurre ipso facto Our heavie displeasure, and of the whole Empire. Moreover, the punishment of fiftie Markes of pure Gold, halfe of which shall be confiscate to Our Imperiall Treasurie, and the rest to bee imployed to his or their uses that have had the wrong without release. By the testimonie of these Our Letters subscribed with Our owne hand, and confirmed with the putting to of our Imperiall Seale.

Given at Our Court at Prague, the second day of the moneth of June. In the yeere of our Lord 1609. In the 35. yeere of Our Kingdomes of Romanes. Of Hungarie the 37. and of Bohemiah in like manner the 34. Rudolph.

Chap. XI.

This Epitaph is taken out of the said Jacobs life by Alii Abensusian, in Arabike.

The Epitaphs on the Tombe of Jacob Almansor the Saracenicall Emperour, under whose Reigne Spaine was subdued to the Moores, written by Mahomet Algazeli a learned Arabian, and graven in the foure stones of his sumptuous Monument.

The first Epitaph historicall.

Ere lyeth buried the high and highly reverenced King of most noble birth, famous race and linage, descended of eightie * and two Kings, Abilgualit Miramamolim, Jacob Almansor who was worthily called the Conquerour, being never overcome; the famousest of the Sonnes of Nasts Abu Malique, seeing hee wanne eightie and six battailes by Sea and by Land, and tooke five Kings; subdued three parts of the World, Asia, Afrike and Europe, and gave peace and tranquillitie to his subjects, observing Justice with benignitie and mercie. This is he that used Charitie and augmented his Religion having at his owne cost builded in his Kingdome five hundred and six principall Mezquitas, eightie and two Hospitals with as many Royal Colledges, and endowed them with large and sumptuous Revenues. This is he that married every yeere at his charge a thousand Orphans, he that banished ignorance, and embraced Learning. Hee that gave to all the World examples of life in his sayings and sentences, and notable deeds of Armes. He who was our example of good and laudable customes. Hee that killed the hunger and thirst and nakednesse of his subjects with his large and liberall hands. Let immortall fame ever attend on this Sepulchre acknowledge him that lyeth therein for her King and Lord, seeing by him shee is made triumphant and victorious over all Ages. This great

**This like agreeth with Christian stories. It seemes they were Arabian Princes or Heads of Tribes before Mahomets time.*

Eighty Colledges or Schooles of Learning. One of these had a Library of 55000. *Bookes; to redeeme which (for hee gave all his goods at his death in almes) hee charged his Son to marrie* 1000. *Orphans giving to each* 1000. *Miticals.*

[II. x. 1810.]

Monarch died continuing in his invocation of the mercifull God the Creatour of Heaven and Earth without ceasing, so much as a moment untill his last gaspe, imploring his incomprensible mercie and fearing his high Justice. The third day of the Moone of Rageb, the night before Friday after the last Watch in the hundreth and second yeere of the Hixera. Praised bee God and blessed bee his most holy Name for ever. Amen.

A.D. this agreeth with 723.

O how great is the misery of men, which hath brought a King of so great power, Empire, and command to the estate wherein hee is at this present, who as yesterday was honoured, reverenced, and beloved of his people, and is now forgotten and forsaken of them all, and remaineth solitarie in the darke Caves of the earth. He which was wont to bee clad in silke and cloth of gold and silver, and to sleepe in the softest and sweetest beds curiously and richly decked and adorned, lieth heere buried in the hard Earth. He which used to goe perfumed with Muske and Amber and other excellent odours, now yeeldeth in his base estate a noysome and stinking smell. He that as yesterday did eate the choicest meates, and dranke the most delicate drinkes is heere become himselfe to be the meate of wretched and loathsome Wormes. O mortall men, let none put confidence in the delights of this life: take example of him that lyeth heere buried: who having possessed them, observe how little while they continued. There is no confidence to bee placed in any but in God and in things eternall: let these terrene transitorie worldly things to be forgotten for his love and reverence. Let us follow good and holy workes which endure for ever, that with them through his grace and mercie we may obtaine that eternall life which endureth for ever and ever. Amen.

The second Epitaph, Morall.

Here lieth buried the terrour and feare of the Moores, Christians and Gentiles, that ploughed up the Sea, and made the Land even and plaine. Hee that subdued the Nations of the World. The example and paterne of benignitie and mercie, and the right rule of executing

The third Epitaph. Political, and exemplary to Kings.

Justice severely for the chastisement of those which doe not live vertuously as the Sovereigne God commanded. Here resteth that liberall hand, that was never shut or closed to any that sought the reliefe thereof. The protector of the poore; the father of the Orphans; the refuge of the Widdowes; the zeale of chastitie; the mirrour of honestie and shamefastnesse accompanied with Modestie; the paterne of Princes; the modell of government; the picture of puritie and cleannesse; the type of Nobilitie; the preserver of truth in his tongue; the banisher of lies, the true lover of Learning, he that hath left a living fame of himselfe for the future Ages; and a worthy example of such lasting memorie as time cannot consume, which hath consumed the great deeds and exploits of Kings, Princes and Emperours burying their memory in oblivion. O yee mortall men let us pray to our Sovereigne God, that he vouchsafe to prosper and augment his memorie for example of the Kings to come, that by imitation of him they may governe their Common weales in peace, directing us also to his holy service, and filling us with his grace. Amen.

The fourth Epitaph, Moorishly and naturally Theologicall.

Even as gold is refined and purified in the Crusible, or placed on the fire which discovereth the finenesse therof among the flames: So a sinful man who preserves his patience in the persecutions of this life doth purifie & perfect himselfe therby. A man ought to consider that he was borne to suffer, and he may comfort himselfe in this, that all the travels of this life shall have an end with him at his death, and that only the good and holy workes are they which remayne for ever, being accepted and regarded of our Sovereigne God. O man, consider that he created thee for his service: and that thou ungratefully hast departed from him without recompence of amends. Behold, how lukewarme thy love is towards him, and that of thy Creator towards thee is constant and true, having given thee thy being and accomplishment for his mercie. Consider with how high a prize he bought thee, and gave thee meanes to save thy selfe by using well thy libertie and

freedome as he hath commended thee. And therefore doe I admonish thee that thou loose not the much for the little, the certaine for the uncertaine, for if so thou doe, thou wilt finde thy selfe deceived. Consider how misery and povertie consists not in the wanting of Parents, or kindred, or of temporall goods, but in the want of the favour of God and of his benediction. Imploring therefore his mercie and grace, let us humbly intreate him to grant us the same, and hold us with his hand. Amen.

Chap. XII. [II. x. 1811.]

Master Thomas Coryates travels to, and Observations in Constantinople and other places in the way thither, and his Journey thence to Aleppo, Damasco, and Jerusalem.

WE have alreadie seene Master Thomas Coryate in his Indian peregrination. The beginning of which his Journy we could not then give you for want of that Intelligence which since is comne to my hands, namely his owne Bookes; out of which I have presented thee his Observations of Zante, Syo, and Constantinople, with some other places in his way to Jerusalem, from whence he pierced Persia and India. Hee set forth October the twentieth, Anno 1612. and Januarie the thirteenth arrived in Zante. Out of his large Journall I have briefly presented this,

Houses in Zante.

The houses of this Towne are built with stone, such as is digged out of the Rockie side of the Mountaine. They are somewhat lower then I have observed in other Townes: their Roofes are somewhat flatte according to the forme of the Italian Building, with a prettie round stone inserted into the middle of the out-side, which maketh the House there somewhat like to the broad Thrumbe Caps, that some of the olde women of the West parts of England, were wont to weare for some twentie yeeres since. Neither doth their manner of tiling differ

from that of Italy, being made all hollow within side, which is used severally over all Italie, and many parts of France. I could see no glasse windowes in their houses, but all Lattice made of Firre which I observe to bee generally used amongst them. Which Lattice leaves in the Summer time they doe commonly take of, and then, seeing they are Greekes, and merrie Greekes too, they may be very properly said to keepe open houses. Now concerning their lowe houses, the reason why they build them so lowe is, because of the manifold Earthquakes which doe as much share this Iland as any other place in the World. The Earthquakes are so frequent with them, that sometimes they feele ten of them in a moneth. At the time of my being in the same there was a little feeling of an Earthquake, which was perceived for some five or sixe dayes together. For which cause on Munday being the eleventh of January, about tenne of the clocke in the morning there was a Procession about the Castle solemnized by the Greeks Priests that prayed to God to cease the Earthquake. Sometimes when it is any thing vehement, they use to ring out the Bels of all their Churches. The motion of the Earth doth never last above a quarter of an houre at the most, when it continueth longest most commonly but two or three minutes; during which time it often falleth out to bee so violent, that people fearing least the houses would fall downe then have beene driven out of doores, even out of their naked beds, men in their shirts, women in their smockes, carrying their clothes with them, that they have hastily caught up, and have at leisure put them on afterward. The time of the Earthquake is uncertaine, sometimes it commeth by day, and sometimes by night. The naturall cause of them is unknowne unto me: though some of the Englishmen that dwelt in the Towne doe conjecture that it proceedeth from the hollow Caves and Cavernes that are in the bowels of the Earth. It is observed, that their Earthquakes doe most commonly happen when there is a sudden calme in the Sea and quiet weather, and the winds which doe for

Earthquakes oft and short.

the most part accompany it, or rather goe before it, and partly cause the same are West and by North and Westerly. Neither is this Iland only subject to these Terremotes, but also the next Ile neere at hand called Cephalonia, which is more shaken with the same then Zante: which are the only two places of the whole Countrey thereabout, that are annoyed with Earthquakes. For neither Morea neere at hand, nor Arcadia, doe at any time feele these shakings, therefore the frequencie of those foresaid Earthquakes is the reason of the low building of the houses which would the sooner fall downe with the forcible motion of the Earth, if they were very high. Howbeit as lowe as they are sometimes two or three houses have fallen downe with the Earthquakes, being rooted out from the very foundations, and have beene afterward reedified. *Cephalonia.*

Now I will mention a matter of this Towne, which unto most that shall read it will seeme almost incredible; that albeit it be no more then two miles and a halfe, or at the uttermost three miles in compasse, yet it should containe three and fortie Churches and Chappels. A thing so absolutely true that there is no contradiction to be made against it: only they are so little that a faire Towne Church of England, will make very neere halfe a score of them. These are the particular names of the totall number; first three in the Castle, Saint Francis, Saint Katharines, Saint Markes, Saint Maries in the Towne, in the Yard or Court of which before I came into any part of the Church I saw a very remarkable Monument that shall not passe unmentioned, the Sepulchre of Marcus Tullius Cicero and his Wife Terentia, but such an obscene and ignoble grave, that I could not but condole the misfortune of that famous and incomparable Orator, from the inexhausted Fountaine of whose incomparable Learning, so many excellent Orators have drawne liquor of Rhetoricall invention, to the great garnishing and adorning of their polite lucubrations. For it standeth sub dio. in the open Aire, without any Sepulchrate or Titulararie stone, *Churches.* *Ciceros Sepulchre.*

that might testifie to the Reader who lieth there; which cannot but strike a kinde of veneration into any man that hath any sparke of learning. But belike the Urne wherein his ashes were laid may remaine there, though the Venetians have robbed the place of the Monument, which I know to be very true, by a certaine ancient Inscription that I read in a stone in the Quadrangle of a Clarissimoes house adjoyning to the Piazza of Saint Marke in Venice, which I have mentioned in my former Book, viz. Marce Tulli Cicero, have & tu Terentia Antoniana. These foure Churches belong to the Italians, all the rest (being 39.) to the Greekes.

Wine, Oile, & Currans commodities of Zant.

Famous is this Citie over most part of Europe, Asia, and Africa for three principall Commodities which the Iland doth minister to the same, and the Citie again to many remote Countries, Wine, Oile, and Currans.

Marriages.

I observed a strange custome in this Iland the day of their Marriages: for whensoever any of the Kindred is married, all the day, all of the same consanguinity do hang out of their Windowes certaine Carpets, by which it is generally knowne in the Towne that such a one is married: and they hang out most commonly two Carpets in every house. I have observed also a custome amongst their women which I never read or heard of amongst any other women. They ride on Asses astride; and that upon Morocco Saddles, but all those that I saw ride were Gentlewomen of the better sort, attired in their Silkes or Damaskes, very seemely to behold, beeing attended by a Page that walketh along by their sides, many of them slaves that they bought with their money.

Caloieri not Priests, but GreekeMonks.

The first Caloieri that ever I saw were in this Towne of Zante, which are certaine Greekish Priests, whose names are derived from these two Greeke words καλος and ἱερεος, that is, an honest or good Priest. They are such as have undertaken the Vow of single life. But there are other Priests among them that are suffered to marry, but having buried one Wife they may not matrimony. Their ordinarie fasting Dayes of the weeke are Wednesday and

Friday, in which they will neither eate flesh nor any fish that hath any bloud in it, also they observe foure Lents every yeere. And now we will follow our Author to Syo.

Syo.

Out of Syo a great Tribute of twentie thousand Chicquins ariseth unto the Grand Signior, out of a principall Commoditie that this Iland yeeldeth, viz. Masticke, which groweth heere only of all the places of the World, the Tree that beareth it is a prettie kinde of shrub like unto that Lentiscus, that groweth in some parts of France and Italie, this shrub groweth low by the ground and beareth crooked little boughes and leaves, they are not dispersed over the whole Iland, but grow only in one place of it some sixe miles from the Citie, the juyce of it is white, and in the moneth of August they begin their Recolta, that is, their Masticke Harvest; the men that are set a worke about that business, cutting the barke of the Tree with their Iron Instruments, which are like Pix-axes, and it is almost three moneths before they end their Recolta, the Gum distilling incessantly for that space.

Mastick Tree described.

Besides, there is another Commoditie that they sell in this Iland, Cotton, which groweth very plentifully in sundry places of the same. The shrub or bush that beareth it is as low as the lowest sort of Vines, and there is a great multitude of plots of it neere to the Towne and in other parts of the Countrie. The downie or woolly substance which proceedeth from the Cod of the shrub doth yeeld that matter, of which the Ilanders doe make a certaine stuffe called Dimitie, and another called Scammatie.

Cotton shrubs.

Dimitie and Scamatie.

The day before we departed from Syo, I rode into the Countrey upon an Asse (according to the custome of the Iland) being accompanied with some other of my Countreymen, whereof the chiefe was one Master Richard Southerne that had lived a prettie while in those parts, and used mee passing lovingly in the Towne of Syo, also Master Robert Eldred, and Master Richard Lamplin.

We tooke our Journey to a thing very famous and worthy to be seene by every learned Traveller, if that bee true that the Inhabitants doe report of it. Namely, the *Homers Sepulchre.* Sepulchres of the Prince of all Poets Divine Homer, my Master for many yeeres since

———A quo, ceu fonte perenni
Vatum Pieriis ora rigantur aquis.

for indeed they doe confidently affirme, that hee was borne in this Iland, and buried heere also. Yet there are five Cities more doe challenge him as well as Syo, according to an old Distich in the Methologie of Greeke Poets that read long since

Ἑπτὰ πόλεις ἐρίζουσι περὶ ῥίζαν Ὁμήρου
Σμύρνα, Ῥόδος, Κολοφών, Σαλαμὶς, Χίος, Ἄργος, Ἀθήνη.

But our sinister fortune was to goe too late out of the Towne that we could not possibly reach thither that night over the dangerous precipices and difficult passages of Rocks and home againe, for it was about some twelve miles to the place. But insteed of going thither (whither if wee had gone wee could not have seene any Monument at all, but only a Vineyard that yeeldeth excellent Wine, which was once a part of the possessions of that peerelesse Poet, and in which they say his bodie lieth interred) wee *Monasterie.* went to a goodly Monasterie called Emonia, which is by many degrees the fairest of the whole Iland: it is inhabited [II. x. 1813.] by Greeke Monkes called Caloieri, which are in number two hundred, their revenewes are at the least five thousand Dollars by the yeere, which make a thousand pound starling. The Monasterie standeth upon the side of an hill, and was built about sixe hundred yeeres since, by the Emperour Constantinus Monomachus; the Chappell is a very beautifull building, being built all round, and beautified with divers faire Marble Pillars. There I saw the goodliest waxe Candle that ever I saw in my life, some eight foote high fastned to a wall, & so bigge as my middle, for I measured it with my girdle: the first Monke thereof was one Nicetus. I know not what kinde of

learned men the Monkes of this place have bin in former times, but now they are so unlearned, that they can onely read in their owne Manuscript Greeke Bookes, but can neither understand nor speake any learned Greeke, but the moderne; for I could not finde as much as one learned man of the whole two hundred. They have a notable cisterne of water in their Monastery which is alwaies full of water, to the end to serve their turne in time of necessitie, if they should be besieged by the enemy. This Monastery is famous for the Bels that are therein, in number foure, not for the greatnesse thereof, but that those Coloiri onely of all the other Greekish Monkes of the whole Greekish territorie, are suffred to use them. In this Iland is the Cave of Sibilla Hellespontia, but the shortnesse of time bared mee of the opportunitie to see it. The whole Iland is one hundred miles in compasse, and there are in it about eightie thousand soules.

Monkes unlearned.

Bels.

Sybilla.

FRom this Towne I sailed in an English Ship, to the Trojan shoare, where I landed Feb. 22. with foureteene English men more and a Jew or Druggerman, all well weaponed for feare of any hostile inusion by the Turkes: by the way as we were going thither, we found a bare little plot of ground, not farre from the Sea, where their Oxen trode out wheate, according to the custome of most of these Asiaticke Countries; we walked towards the mould or haven of Troy; but before we came thither we observed divers antiquities worthy the relation: first on the left hand of us we left the ruines of a goodly Fortresse; then a hillocke which was built in a round forme; there remained onely the lower part of the wall, without doubt it was a very strong fortification before it was destroyed: afterward on the right hand of us, wee saw a peece of a wall under the shoare hard by the Sea side, but the breadth, height, and length of it we did so exactly behold, because we were a prettie way distant from it: likewise we saw a great many round Marble Pillars standing upright in the ground, and dispersed in

Troy.

Oxe-threshing.

Ruines of Troy.

divers parts of the lower side of the Citie that lay neere to the Sea-shoare: these Pillars are most of gray Marble, but of no such notable bignesse as I saw afterward, most of them stood in the ground which was sowne with Wheate, which ground was so covered over with little broken stones, that I did very much marvell how it was possible that Corne should grow in that place; as for the Pillars, we beleeved that as much of every Pillar lay buried under the ground, as appeared above the ground. Once I was about to number these Pillars, but by reason that they were so extreamely scattered, I found an extreame difficultie in it, and could not doe it truely and exactly without a longer time then was limited me, but surely I thinke there were no lesse then one hundred of them, most of them were growne very rough and scabrous, which happened by the injurie of all manner of weather in so long antiquitie of time; only one of them in a low plot of ground neere to the Sea, was passing smooth and plaine, like a sleeking stone, and the fairest for length and compasse that I could see in the whole number: neere unto some of these Pillars there be foure or five goodly Marble Sepulchers of a great length, one of which I measured, and found it to be nine of my feete long. These Tombes consist of one intire Marble stone, even of white Marble; upon every corner of one whereof are foure round knobs, made in the forme of little pillowes, and the middle part riseth with a sharpe line, like unto the sharpe part of a Costlet or breast plate; likewise there was another of white Marble, on the left side whereof the whole proportion of two hands (which I conjecture to have bin the hands of some great Lady) were so curiously expressed, that it is impossible for Praxiteles or any other that was the most excellent carver in the World to surpasse it. I finde Petrus Bellonius his observations of these Sepulchers to be very true; for that which hee writeth of them is very certaine, that they are excavated, that is, made hollow in the inside, in the forme of a Chest, & that the corners doe remaine whole

and entire. I finde this to be true by my ocular experience: but most of these Sepulchers lye loosely upon the ground, as having bin digged from the places where they were setled, over the bodies which lye underneath them: to what end I know not, onely I thinke that some imagining there might be treasure hid under them, might digge them up in hope to finde some Gold or Silver under these tombes: but whosoever doe digge up the Sepulchers of dead men for gaine or treasure, I wish they may be as much frustrated of their hopes as he was that in the Citie of Babilon did digge up the Monument of Nitocris, Queene of the Babylonians, and the wife of King Nebuchadnezer, in the outside of whose Tombe stone, there was written a certaine Epitaph, by some one or other that ment to delude the Reader, for though the Epitaph promised treasure to him that should digge up the Monument, yet after he had rooted it up from the ground, instead of treasure he found this memorable inscription; Nisi auri insatrabile cupiditate flagrasses, nunquam in defunctorum cadavera sævitiam tuam exercuisses. It grieved me to the heart that I could not learne either by inscriptions, or any other meanes, whose Monuments these were: for it is vaine to be induced by [II. x. 1814.] conjectures, to say they were these or these mens; onely I hope no man will taxe me of a rash opinion, if I beleeve one of them might be the Monument of King Ilus, the enlarger of the Citie of Troy; for I remember that Homer saith in his eleventh Æneid, that Ilus was buried in the open, as this was; and that another of them might be the Monument of King Priamus, it is not altogether unlikely, for Virgil writeth in his second Æneid that King Priamus, after the late fatall destruction of the Citie, was slaine by Pyrrhus the Sonne of Achilles, neere the Trojan shoare: for thus saith he ——jacet ingens littore truncus. Now though mercilesse Achilles persecuted the dead carkase of Hector with that barbarous crueltie, as to dragge him starke naked at a Carts taile, three times about the wals of the Citie: yet it is likely they would so much

honour the old silver haired King Priamus (especially since they had now fully satisfied their furie, both by burning of the Citie and massacring of all the most Noble Citizens, and with the rest their last King) as to cover his body with some royall monument beseeming his regall state: pardon me (gentle reader) for this my conjecture. I affirme nothing certainely, onely I gesse, as another industrious traveller would doe, that hath or shall observe the same things that I have done, that one of those goodly Monuments might be the Sepulcher of King Priamus.

From the place where these Tombes lay, we went toward the haven or mould of Troy, which seemeth to have bin a notable place in former times; for there remaine worthy steps of antiquity to this day, a little on this side the water wee saw a very delicate trough of white Marble, which whether it served for women to wash cloathes in, or for any beasts (as horses) to drinke in, I know not, the mould was in former times a convenient harbour for little vessels, as Carmisals Gallies, Frigats, but I doubt whether any great Ships could securely ride at anchor there; for the water is so shallow, that I thinke a vessell of any great burthen will quickly touch ground, although perhaps in those daies, when the Citie did flourish, the water neere the shoare might be much deeper then it is now, by reason of the continuall scouring and clensing of the channell. There remaine certaine memorable antiquities at this mould: certaine faire gray Marble Pillars, in number ten, that appeare above the water, being infixed in the ground; more then the halfe of them I beleeve are buried in the water: all these stand somewhat neere together, almost in a rowe. It is likely that they were heretofore placed there to this end, that Barges, Boates, and such kinde of vessels as anchored there, might by the meanes of cables, or other roapes be staied or tied thereto. There also I saw a very stately and gallant ascent from the landing place upwards towards the Citie, a faire kinde of pile built in the water, reaching up at the

least two but lengths (according to my opinion) till it joyneth with the land, and made in the forme of a wall: It is so broade that I beleeve three Carts might easily goe together side by side upon it: it is greatly ruined and broken downe, the stones being dissipated and scattered a sunder; onely the foundation of a part of it that joyneth almost to the land, remaineth very entire to this day, for as I walked up from the water towards the land by chance, I cast mine eyes upon the left side of the mould, and found it a very notable foundation; and to the end I might the more exactly view it, I leaped downe upon the sand to survey the same: that part of the pile consisteth of a faire and strong white stone, squared out very artificially, and of a great length and thicknesse. As you walke up from this mould towards the Citie, you may see the stately Pallace of the King before you, standing in a direct line opposite to your face: by the consideration of which I did the better confirme that beliefe in my selfe, that the Pallace, which I will shortly speake of, might be the place of the Kings royall residence: for it was a very delicate passage for the King, either in a Chariot or a Horse backe from this mould through a stately faire streete, to his owne Pallace, distant but a little mile from the water: from this mould wee went to a standing poole but a little remote from the shoare, being I thinke well neere a mile in compasse: which I first thought to have bin fresh water, but when I tasted it, I found it salt, and therefore I gather that this is nothing but the inundation of the Sea, when it doth sometimes exceede his bankes: hard by one side of the Poole I saw a principall relique of antiquitie, a goodly grey Marble Pillar, the fairest that ever I saw in my life till then, lying on the ground, and broken in the very middest: it was three and thirty Geometricall foot long (for I measured it very exactly with a Carpenters rule of twelve inches) and five thicke: neere to the same Pillar there is a broken fragment of Marble, lying in the water, of the same colour and proportion with the former Pillar, whereby I know that it

was part of the same Pillar: this was the very head of the Pillar, being wrought with such a kinde of worke as is used about the heads of Pillars: this part was five foot long, so that the whole Pillar was eight and thirty foot long, being of one entire stone as I thinke, though it be now broken in three peeces, which came to passe by the violent fall thereof.

But a little from this goodly Pillar, which I have now mentioned, there is another almost as great, lying on the ground, and so covered with Brambles and Briers, that I could not perfectly observe the length of it. Againe, about a butt length further, there is one very memorable gray Marble Pillar more, lying on the ground, some thirty foot long, foure foot thicke, and broken in the middest. As we ascended higher from the Poole towards [II. x. 1815.] the Pillar, wee observed a very lamentable rubbish of stones intermingled here and there with a few little fragments of Brickes, and dispersed over those fields that were once filled up with houses, so that I could not tread upon any plot of ground from the mould, till I came to the Pallace, but I found round about me old broken stones; in some places whereof I saw greene Corne growing, whereof I did not a little wonder, because I could not conceive how they should plough up such hard stony earth: on the left hand of us, as we ascended the side of the hill, we left the wall of the Citie, which by the ruines that remaine there to this day, seemeth to have bin a most stately thing indeede. Some thinke it is at the least thirty foot high, and of a great thicknesse, it consisteth of faire and great ashler stones of a white colour, being built with the same from the very foundation, till towards the top; and then are built againe upon the same with certaine lesse stones: so that the whole in one part consisteth of two kinde of stones, a great faire ashler, and a little rough stone in another part of the ashler onely: this wall runneth up a great way into the Country, being in some places broken and interrupted.

Let the Reader pardon this long description of Troies Ruines (some digressions I have cut off) for I would at once present Troy acted by a Trojan spirit, which may both profit the studious antiquarie, and serve to resolve and thaw the most frozen spirit of severe gravity or stupidest stoike; melting some delights if not extorting laughter from him.

In the outside of this Wall, which wee left on the left

hand, wee observed divers faire buttresses, which were made for the strengthening of the same, by whom those wals were built: I am uncertaine, but this I have read, that Ilus the fourth King of the Citie, who enlarged the same, built some part of the wals of the Citie; and that Laomedon finished the same wals, which being by Hercules destroyed, King Priamus being restored into his Country, after he was carried away captive into Greece, reedified them last of all: as we ascended the hill, wee left a little on the left hand of us the ruines of a faire and stately building, which seemed to be the Pallace of some eminent Noble man, or Gentleman of the Citie, a good part of the wall remained and was of a faire height, having in the outside certaine faire peeces of white and red Marble curiously wrought, standing in the very corner of the wall: not farre from that we found a prettie Well, having a white Marble Pillar, which I therefore mention, because I have read that Wels are very scarse in this part of the Trojan territory.

In our journey to the Pallace, wee found certaine faire peeces of stone, as curiously carved and wrought with exquisite borders and workes as ever I saw. In one great peece, but broken, I found an inscription, which what it ment I could not devise, it was written in Latine characters, viz. the word Numinid: likewise after I found a stately peece of white Marble of some foure foot long, and two foot broad, on the which was a very ancient inscription in Latine words written with Capitall Letters, but they are such exoticke characters, and so worne out with antiquitie, that neither I my selfe, nor any else of my whole Company could perfectly read it: againe, after that wee found the ruines of a stately building neere to this Towne, built in a round forme, which without all question was a Temple, dedicated to one of their heathen Gods, and therefore wee conjectured it to be a Religious House, because the manner of the structure thereof differed much from the forme of all the other buildings that we saw there: in the inside a little under the higher

part of the wall, we perceived some five or sixe peeces of white Marble standing round in a rowe, and very artificially wrought.

A little from this Temple wee found a vault in the ground, which I thinke in former times had bin a large thing, and of a goodly length, but now it is almost stopped up. I with some few more of our Company entred this vault, and found it full of ordure and dung of Cattle. Againe a little above this we came into another vault built with faire free stone, and stately arched, this vault was of a goodly height and length, and distinguished with many arches throughout the whole length thereof: all our company entered it at one end, and went forth at another: here also wee saw abundance of ordure wherewith the bottome of the vault was filled from one end to the other; the reason of it is because the poore Heardsmen doe oftentimes in the winter put their Cattle all the night in these places: after that wee saw two more vaults under the ground, but entred neither: being now come something neere to the Pallace, wee left on the right hand a ruined Castle or Fortresse, built upon a Mount, about the lower part whereof were sundry arches; this Fort (for so I take it to have bin) was built round, and those arches stand in a faire row round about the same, an ornament passing faire to the building when it was entire: a great part of the ground betwixt the mould and the Pallace is beset with certaine Trees of divers kindes, as Mulberry trees, Figge trees, Boxe trees, Olive trees, Live Oake trees, Almond trees, whereof some wee saw beare blossomes when wee were there: also it beareth Broome of a great height, and such as yeeldeth a prettie kinde of sent: the next thing of remarke that presented it selfe unto us, immediately before wee entered the Pallace, was a certaine heape of stones upon the top of a Mount neere to the foote of the Castle, and dispersed about the sides of the same Mount: these are free stones, many whereof presented a blackish hewe, and were cunningly squared out, as our ashler stones of

England for building. I never saw fairer stones in my life to adorne the frontispice of any Pallace then these were, and being so neere unto the Pallace, I am perswaded they are the ruines of some part thereof.

Having now beheld these foresaid square stones, we approached neere to the foot of the Pallace which I thinke [II. x. 1816.] was by the ancient Poets both Greeke and Latine called Pergamum, by which word, whether they understood the principall Castle of the Citie, or the Palace wherein the ancient Kings kept their Court, I cannot certainly affirme. The whole Frontispice consisted of a most beautiful white stone, cut square like our Azure stones in England, the fairest for the breadth, length, and thicknesse that ever I saw; though now through Antiquitie of time the beautifull grace of the stone is somewhat diminished. The whole front of the Palace saving a little at the top consisteth of such square stones. Every stone hath in the middle part of the front thereof a certaine little hole, which to what end it served I know not. This front for a piece of plaine stone Worke doth yeeld the fairest shew that ever I saw in any Palace in my life. And though I thinke it is as ancient as the Citie of Troy, yet to strangers that saile upon the Channell neere at hand it presenteth such a faire white shew, that the first time I looked upon it without the helpe of an Opticke Glasse, I thought it had beene some new Building raised within these few yeeres.

The front is beautified with three Arches, whereof that in the rundle (which I thinke served for a Gate) is farre the fairest, the other two standing in the same row, each on each side of the middle Arch, are by halfe lesser then that in the middle, which for height and breadth is by many degrees, the most magnificent that ever I saw, fairer not only then the goodliest Palace Gate that ever presented it selfe to mine eyes till then, but also then the greatest Gate of any Church that ever I beheld, which doth argue the incomparable magnificence of the Palace, when it flourished in his glory. It is some fortie Geo-

metricall foote broad, and sixe and thirtie foot high, but from the very top of the Frontispice from the ground, I take it to bee eightie foot high, for I tooke the Altitude and Latitude of it by a Mathematicall Instrument. Now in that I call it a Gate, you must conceive (I meane) not the Instrument of a Gate which serveth to shut and open (for there remaines not the least step of any such thing) but a voide and open space which (as it is credible) was once furnished with a stately Gate, which Gate now it is probable, consisted of two leaves. Neither of those leaves if it were strengthened with great barres of Iron and Nailes correspondent to the proportion of such a Gate (as goodly Gates are now adayes) I beleeve could hardly bee opened or shut without the maine strength of ten exceeding strong men. The most entire and solid piece of Worke that I saw standing amongst all the ruines of Troy, was this front of the Palace, which standeth so perfectly, that I could not perceive the least blemish or cracke in the whole Frontispiece saving in the upper part thereof, about the top which consisteth of Bricke, and is built in a bending form. Besides, there is one little defect more for certaine stones of white Marble, which are pretily contrived in a row above the top of the Gate, and curiously wrought, are somewhat broken. At the corners of the middle Arch there are two pieces of white Marble very exquisitely carved with curious Borders and Workes expressed therein, the like also is in the further corner of the wall of this stone, from the which I brake of certaine stones to carrie with mee into my Countrey, and to reserve them in my safe custodie for memorable Antiquities while I live; at the top of the middle Arch, there are two prettie holes in which Bees doe breed honey at a certaine season of the yeere, as a certaine Turke that shewed us these Antiquities did inforce us. Halfe of the middle Arch is now stopped up with the like kinde of great stones as are compacted into the Frontispice: and in the other halfe which is partly open, there remaines divers confused heapes of the like stones.

It happened that when wee had thoroughly satiated our eyes, with contemplation of these ancient ruines, the Chiefetaine of the company, a sworne Brother of mine, whom I have often named before in this my Booke. Master Robert Rugge, observing that I had taken paines for some few houres in searching out the most notable Antiquities of this the worthiest part of Troy to yeeld mee some kinde of guerdon or renumeration for my paines, in a merrie humour drew his Sword out of his Scabberd, and ascending to one of these great stones that lye in the open part of this middle Gate Knighted mee, that kneeled upon another stone on my right knee, by the name of the first English Knight of Troy, and at the Knighting of mee, pronounced those wittie Verses ex tempore. *Master Coryats Knighthood.*

Coryate no more, but now a Knight of Troy,
Odcombe no more, but henceforth Englands Joy.
Brave Brute of our best English wits commended;
True Trojane from Æneas race descended.
Rise top of wit, the honour of our Nation,
And to old Ilium make a new Oration.

Two poore Turkes that stood but a little way from us when hee drew his naked Sword, thought verily hee meant to have cut off my head for some notorious villany that I had perpetrated. Those Verses I answered ex tempore, also our Musketeeres discharged two volleyes of shot for joy of my Knighthood.

His Verses.

Loe heere with prostrate knee I doe embrace
The gallant title of a Trojane Knight.
In Priams Court which time shall ne're deface; [II. x. 1817.]
A grace unknowne to any Brittish Wight.
This noble Knighthood shall Fames Trumpe resound,
To Odcombes honour maugre Envie fell,
O're famous Albion throughout that Iland round,
Till that my mournfull friends shall ring my knell.

Withall I pronounced this extemporall Oration standing upon a high stone at the entrance of the great Gate,

calling my Countrimen my Commilitones, because I was at that time their Captaine and Leader next to the Chiefetaine. By Commilitones, I understand fellow Souldiers, which terme Livie doth often use in his feigned Orations, that hee bringeth Captaines in speaking to their Souldiers.

Master Coriats Oration, Purus, putus Coriatus. Quintessence of Coriat.

MY worthy Commilitones, that which in the whole race of my life heretofore I neither wished nor hoped for, much lesse expected, loe now by the decree and ordinance of the Fates hath most fortunately hapned unto mee. I am arrived (with the rest of my deere Countrimen) after so many bitter stormes, and cruell conflicts of the winds, in the most renowmed place of the whole World (only Gods sacred Citie of Jerusalem excepted) ancient Troy, old decayed Ilium, the Ladie or rather Queene of all Asia; yea the principall and most noble part thereof, is the most Noble place which our Brittish feete doe now tread upon. Me thinkes, we being conducted hither by our good Genius have even aspired to the eminent degree of happinesse which thousands of our Countrimen that have passed alongst this Coast, being carried away with a prosperous gale of wind have wished to attaine unto, but have beene frustrated of opportunity to enjoy these noble ruines that you here see have had the attractive vertue like the Adamant or Loadstone to draw hither some of the most famous persons of the World to contemplate the same. Hither came the greatest and most victorious Monarch that ever lived Alexander the Great who having erected an Altar to the honour of Achilles from whose stocke he was lineally descended by his Mother Olympias, to the end to offer Sacrifice upon it to his Ghost hard by his Tombe, which to this day remaines, hee pronounced him happie, for that after his death he had gotten so Noble a Poet as Homer to emblason and celebrate his invincible courage. Hither came the Learned Emperour Adrian; Our Emperour

Septimius Severus after he had destroyed Byzantium, his Sonne and Successour in the Empire Antonius Bassianus Caracalla with many thousand worthy Peeres (I dare confidently affirme) that from time to time to come hither to survey these (that I may speake with the Prince of Latine Poets)

———Campos ubi Troja fuit.

behold (my loving Commilitones) that lamentable rubbish of stones which hath beene honoured by the most elegant and singular Poets that ever handled Quill. This ruinous Palace which you see heere was the place without all question of the Royall Court of the most ancient Trojane Kings (as by the magnificence of these Arches, goodly squared stones and other remarkeable steps of venerable antiquitie is very infallibly to be gathered) namely King Ilus, whom I take to be the first Founder thereof, Laomedon and his unfortunate Sonne Priamus the last Trojane King. There you see those loftie and stately walls, which though they were for thousands of yeeres since subverted first by Hercules, and afterward by the hostile force of the warlike Græcians: yet you see the foundations thereof were not rooted up from the ground, but that to this day most notable ruines thereof (observe I pray you with an exact and accurate view the thicknesse, the height of them, the goodlinesse of the squared stones) doe present themselves as wofull spectacles to all strangers, and are objects of sympathy and commiseration to the most Adamantine heart in the World: there you may see decayed Castles and Fortifications: there also in another place subterranean Crypts and Vaults, which I beleeve, served partly for Granaries and Magazines of Corne in the time of the decennall siege of the Citie, and partly to containe Cisternes of water for the publike use of the Citizens. Beneath also you may see a great multitude of broken Marble Pillars standing upon the ground, and dispersed over many parts of the old Citie. Cast your eyes againe upon some other parts, where you may behold greene Wheate growing amidst the old fragments of

stones, and then remember the notable speech of the Poet Ovid, Jam seges est ubi Troja fuit, &c. by all these pitifull rudera, I find that memorable sentence of the Greeke Poet Hesiod to be verified.

———τὰ καὶ ὑπέρτερα νέρτερα θέσει
Ζεὺς ὑψιβρεμέτης.

That is, Thunder thumping Jove can make the loftiest matters the most low and despicable? Alas (my Commilitones) can you behold these things with irrelenting and dry eyes; let mee tell you as the wandering Prince of Troy Noble Æneas told the Punicke Queene Dido in his Harangue unto her concerning the destruction of this Citie

Risum teneatis amici?

———Quis talia fando
Myrmidonum, Dolopumve aut duri miles Ulysses,
Temperet à lachrymis?

[II. x. 1818.] Certainly, the consideration of this grievous desolation may justly draw both sorrow from the hearts and teares from the eyes of all such as are endued with a true instinct of humanitie, for what more Tragicall example can you find in the whole Universe of the inconstancie and mutabilitie of fortune then in this quondam gallant Citie? it flourished once in as great glorie as any Citie upon the Earth did in her time, and her glorie was untainted and unstained for the space of three hundred yeeres wanting one, being governed by six potent Kings, the first of which being Dardanus, reigned sixe and thirty yeeres. Ericthonius, seventie five; Tros, sixtie; Ilus a great amplifier and enlarger of the City 55. Laomedon sixe and thirtie. Priamus the last Prince fortie: in all which time Fortune shined as merrily upon her as upon any other Citie then extant in the World, saving for the ten yeeres of Priamus, in which it was besieged by the Greekes. But at last after the revolution and period of that ten yeeres siege, it suffered such a rufull devastation by the meanes of that fatall Horse of armed men, that was conveyed within the walls of the Citie, the mercilesse rage of

the fire that was scattered every where by the hostile hand, and carried to and fro by the wings of the wind, spoiling and depopulating all it met with all, that after that time never was there found any man that would reedifie any part thereof. This happened 1183. yeeres before the Incarnation of Christ, and 430. yeeres before the founding of Rome by Romulus, and in the time that Jephta judged Israel. The like elsewhere hath happened to many other ancient and noble Cities that now lie buried in their owne ruines: as to Ninivie, Babylon, Tyrus, Carthage, Sangunton, and Numantia in Spaine; Athens, Thebes, Lacedemon and Corinth in Greece; Ptolemais now called Acon in Syria, and divers other notable Cities; none of which I beleeve doe yeeld those stately ruines that you now behold in this part of the Trojane Territorie.

You may also observe as in a cleere Looking-glasse one of the most pregnant examples of Luxurie, that ever was in the World in these confused heapes of stones, that lie before your eyes. For Adulterie was the principall cause of the ruines of this Citie, which is well knowne to all those that have a superficiall skill in Historie, by the remembrance whereof I will now take occasion to wish one charitable wish to the Metropolitane Citie of mine owne Countrie, and with the same as with an Epilogue conclude my speech, that as Luxurie destroyed this Citie of old Troy, to which most ardent petitions upon my prostrate knee, I beseech the great Jehova, which is the rewarder of Chastitie, and severe punisher of Incontinence, to avert the punishment from our new Troy, (for indeed, London was in former times called Troynovant) which I thinke is as much polluted and contaminated with extravagant lusts, as ever was this old Troy.

Fœlix quem faciunt aliena pericula contum.

Directly beyond this foresaid middle gate as you goe forward into the inward part of the Palace, there standeth another stately Arch, which (I thinke in former times was

garnished with a Gate also: this Arch is almost as large as the greatest at comming into the Palace, likewise on each side of them both on the right hand and left hand, as you goe betwixt the middle Arch at the entrance of the Palace, and the opposite Arch which I have last mentioned, there is another stately Arch which, I thinke, served for an entrance into the same of the principall parts of the Palace. After this we saw another part of the Palace, which is very worthy the mention, tenne stately Arches standing in a row joyntly together. These stand intire without any diminution or impayring, even on the left hand of the Palace, and make a beautifull shew. These are fourteene foot high, and ten foot and a halfe thicke, and are built with the like hard stone as the wals of the Citie. There are three Arches more above the same, halfe buried in the ground. Then at the very corners above the last of these three Arches there standeth the ruine of another most magnificent Arch raised to a very loftie height, but broken about the top, at which Arch there beganne the South wall of the Palace, betwixt that goodly Arch and another just correspondent to the same in symmetrie of workmanship. There are sixe more of a lesser quantitie, but much more ruined then the ten intire Arches that I have alreadie mentioned. Againe there ranne on in the same series of building betwixt the middle great arch, and another of the same quantitie, that standeth at the farther corner, sixe Arches more like the former, so that in that row there are twelve Arches, and three more of a very sumptuous and goodly Architecture, which when they all stood intire beautified with their severall ornaments which are now abolished, presented to the beholder, without all doubt, a most stately shew. Againe, on the right hand of the Palace, but a little distant from the same, there remayneth the ruine of a very ancient Building, which wee conjectured to have beene some Temple dedicated to the Ethnike Gods. From the Palace wee were conducted by our Turkish guides, to another old ruined Building some quarter of a mile off; very little

whereof doth appeare above the ground, but if you descend into certaine Vaults under the ground, you may observe many memorable ruines. Divers stately Arches standing intirely, wonderfull thicke wals, arched roofes made by Geometricall worke, as (I suppose) without any Iron or Timber. The Turkes told us that this was once a passing faire Palace, the other parts of the Building being cleane defaced and demolished, so that not so much as any little ruines thereof are left, the stones, Marble Pillers and other ornaments beeing carried away into other Countries. For divers of these Trojane ruines have beene transferred to many of the Neighbour Countries to serve for their publike and private Buildings, as to Constantinople, Lemnos, Lesbos, Natolia, Syo, and divers other parts. Yea the Turkes from some part or other of the Trojane Territories doe daily carry away stones in their Gallies. Moreover, they told us that this Palace served for the Trojan Queene to inhabite and [II. x. 1819.] keepe her Court in. Heere at this ruine they shewed us a certaine Vault under the ground, wherein there was found great Treasure within these few yeeres, by certaine men that searched it out very diligently with Candles and Torches in their hands, and the same Treasure was put into the Coffers of the present Great Turke that liveth now, Sultan Achmet.

Having seene all these things, wee went towards the Sea-side to take Boat and to goe backe to our Ship, but betwixt the Palace and the Ship we observed these three things worthy the relation; first a stately Arch standing alone by it selfe, which heretofore served for a Spring or Fountaine, but I could not see the least drop of water about the Arch, for the Spring is utterly dried up, onely there is a Well neere to the same. Secondly, the ruines of a Wall that runneth up into the Southerne part of the land, which is of such a marveilous thicknesse that unto most of the readers it will seeme perhaps incredible. For it was at the least thirtie Geometricall foot thicke, for I measured it very exactly. The stones of which it was

built were rough and hard, but a little further up in the Countrey we observed some other part of the same Wall to stand more intirely, and to be built with such goodly square Ashler stone as is in the great wall before mentioned. Thirdly, a ruined old Castle or Fortification erected upon a Mount, a Fort of great strength and beautie in ancient times: now it is onely a Shepheards habitation. We perceiving that it was Inhabited by some people went into it, hoping to have bought some Wine for the refreshing of our selves.

But when wee entred the same, in stead of people wee found onely the excrements of Cattell, and a place where some Shepheard or Heardsman had reposed himselfe. Also wee observed a very miserable rubbish of Stones that were dissipated and scattered over the face of the whole ground every where within and without the Walles, after that I went to a plot of arable Ground, where I saw a Plough-man hold the Plough, and my selfe and one Master Francis Flyer did the like one after another, that if wee live to be Old men we may say in our old age, we had once holden the Plough in the Trojane Territorie, especially in that part we saw the Citie stood. After this we saw Mount Ida, being by my estimation some two miles distant from that place, but we had not the opportunitie to goe so neere to it as to view it exactly. I wonder that the Epithets of Nemorosa should be given to it by the Poets, for I could perceive no Tree at all growing about it, and doubt whether any grew upon it in former times, by reason of the rockie and stonie matter it consisteth of, wee onely discerned the loftie toppe of it called by the antient Poets, both Gargarus and Dyndima, upon which Cybiles Priests were called Idæi. Dactyli, Galli, and Curetes, did celebrate their Sacrifices in honour of her, being the Mother of the Gods. I understand that store of Turpentine doth grow upon the Hill and the sides of it.

These notable things that I have seen in Troy are so worthy the observation, that I would not for five hundred

pounds but I had seene them, and had I not seene them now, I thinke I should have taken a journey out of England of purpose to see the same. Therefore let me advise all my Country-men that meane to travell into the world for observation, to see this famous place in their Travels, as being farre the most worthiest of all the ruined places in the world that are not Inhabited.

At last when wee came to the shoare side to enter our Boat before wee left the land, we ascended a little Mount scituate hard by the Sea, which, it is likely to have beene made by the Art of man and not by Nature, and that in the time of the tenne yeares Warres betwixt the Grecians and Trojanes. Another artificiall Mount of the same kind I observed beyond that also. By whom (whether by the Grecians or by the Trojanes) and to what end they were raised, I doe not know. Onely I conjecture they were made by the Trojanes, to the end that from the same they might looke over the Walls, which I thinke were built alongst the Sea-coast, and so by Darts, Slings, Stones, Arrowes, and such other war-like Instruments to annoy the Greekes riding at Anchor neere to the shoare.

Besides the fruitfull Valley that I have mentioned, which lyeth at the backside of the Promontorie Sygeum, through which runneth the River Simois, there is another most fertile and delicious Valley, that lyeth by the Sea-side opposite to Tenedos, which I thinke is as pleasant and fat a Valley as any in the world, being extended at the least a dozen miles in length alongst the Sea-coast, and some ten miles as I conjecture in bredth, the ground being as fruitfull to produce all manner of Commodities as any plot of ground under the Sunne, but by reason that the Inhabitants of the Countrey are oftentimes infested by Pirats and men of Warre, which take away from them what they list, they cannot find any secure place of habitation in all that tract: by meanes whereof it commeth to passe, that there are few dwelling Houses there, and so consequently the Coast is more untilled and unmannured then otherwise it would bee. Notwithstanding there are

Bellonius l. 2. c. 6. Describing the Trojan ruines, saith that Simois and Xanthus have not water enough in Winter for a goose to swim, and in Summer are quite drie. He mentioneth Baths, &c.

divers goodly plots of Corne, onely Wheat to be seene in sundry parts of the Valley neere to the Sea-side, but the other parts of the Valley further in the Countrey seeme unto those that behold it a farre off upon the Sea, to bee covered wholly with Wood, which consisteth especially of live Oake-trees. By a live Oake-tree, I meane a strange kind of Oake which groweth in divers parts of Asia as well as heere, that differeth much from our English Oake, the body or trunke of it is much lesser then of our Forrest Oakes, that are but of an ordinarie size, also they are much lower then ours. As for the wood of this Tree it seemeth to be of an inpenetrable hardnesse, such as no Axe can cleave or devide a sunder without a great deale of difficultie when it is dry, but being greene it is easily hewed downe. It beareth a kind of Fruit or Acorne somewhat differing from ours, which is called Valania, which serveth for divers uses. For besides that it feedeth and fatneth Hogges making the flesh eate passing sweetly, they tanne their Leather with it, moreover most of the Turkish Ships are made of this Wood, but it lyeth a long time in the water before they cleave it and worke it for the Ship timber.

Live-Oake-tree. [II. x. 1820.]

But me thinkes I heare some Trojan complaine of another tedious ten-yeeres Siege: I will therefore abruptly breake off the rest, with his comming to Constantinople, Entertainment there, his Oration to the Lord Ambassadour, Sir Paul Pinder, and manifold kindnesses from him, and other Constantinopolitan English: I will suddenly bring you in upon him in a Franciscan Frierie, beholding a Superstitious Tragedie, which you shall heare from himselfe, with other Relations of that Citie.

Master Coryats Constantinopolitan Observations abridged.

THe first of Aprill being Thursday, and the day immediately before Good-friday, I with divers of my Countrimen went about midnight to the Monastery of the Franciscan Friers, where within a little after I came

thither, I observed a very rigorous and austere kind of Discipline, whereof indeed I had often heard before that time, but never saw till then. Just about the point of Midnight a little after Masse was begun, certaine fellowes prostrating themselves in the middle of the Quire of the Church, directly before the high Altar, Whipped themselves verie cruelly, and continued in the mercilesse punishment of themselves at the least an houre and a halfe. At the first I thought they had beene some of the Friers themselves but therein I erred, for they love to spare their flesh though it be otherwise reported of them. There were of those some foure or five and were indeed certaine Galley Slaves, that in lieu of the punishment which they did undergoe for other men, that against Easter had confessed their sinnes, and were enjoyned a certaine for their offences, were to be released from the Gallies. This I understand to bee the Custome every yeere, that the richer sort of people having confessed their sinnes to the Priest, and thereupon required to performe such a Penance, doe procure these kind of Slaves upon condition of Libertie to undertake this punishment for them. The poore Villaines did endure such bitter chastisement which they inflicted upon themselves, that I could scarce behold them with drie eyes; their Faces were covered with Canvasse vayles so that no man could perceive any of them, and all the middle part of their backe was naked which they lashed with certaine Napkins, at the ends whereof were Sitters, and againe at the end of those Sitters were inclosed certaine little sharp peeces of Iron, made like the straight part of the rowell of a Spurre, which at the very first blow that it layd upon the skinne did easily draw blood. They kept a certaine order in laying on their blowes, now on the right shoulder, & after over the left, in the space of a quarter of an houre, I saw one of them that dealt somwhat roughly with himselfe by redoubling his blowes a little faster then the rest, did fetch off all the skin from the middle part of his backe, which was a very dolefull and tragicall Spectacle, and when

Self-whipping. Pœnitentia pœnitenda. Herein we will allow the Popish Doctrine of merit. But these hypocrites which doe Penance by others must goe to Heaven by proxie too.

hee had very bitterly whipped himselfe, there came a certaine fellow with a Cloth in his hand steeped in Vineger, with which he wiped away the blood that it should not rankle. After which the Slave continued whipping of himselfe after a very terrible and cruell manner, but most of the rest favoured themselves much more then this man did. Amongst divers other Gentlemen of qualitie that came thither to behold this spectacle, the French Ambassadour presented himselfe with great Devotion. This severe Discipline being now ended, one of the Friers ascended the Pulpit and made a Sermon in the Italian Tongue concerning the Passion of Christ.

The Tuesday in the Easter week my Lord went to the Captaine Bashawes, and my selfe attended upon him. At his returne from the Bashawes Palace, his Lordship espying a certaine Turkish Fortune-teller called Rama, Fishing under the wall of the Seraglia neere to a holy Well, the water whereof is good (He was Fortune-teller to the Grand Signior himselfe) one that was a kinsman of Mahomets, for hee ware a Turbet of a very deepe green die.* Unto him my Lord sent me with Master Edward Connock his Secretary and one of his Druggermen, to the end he should tell me my Fortune, whereupon he delivered unto me two Dice, and willed them to cast them upon a certaine smooth greene Stone that lay before him, which when I had done, hee wrote with his Pen certaine Turkish Characters upon the same stone, by vertue whereof he Prognosticated my Fortune and presaged to this effect, as the Druggerman interpreted his speech, viz. That I was a man desirous to Travell into remote Regions, that according to my desire I should travell farre, and should be in danger for my Religion sake, and should also escape that danger, after that I should come to a great Citie (perhaps he meant London) where many would flocke about me to heare me Discourse of those things that I had seene and done in my Travels. At last Master Secretary gave him certaine Aspers for a gratuitie: hee said also that I should write a Booke of my Travels, and

Master Coryats Fortune; but it fortuned to prove a lie; the more the pitie, not for Odcombes sake so much and the Syrenaicall crue, as for the curious diligence of many of his observations, which might to the wisest have proved profitable. [II. x. 1821.]

publish it to the benefit of my Countrymen, and many thousands besides.

Darvises, a kind of Turkish Friers.

There is a Colledge of Turkish Monkes in Galata, that are called Darvises, neere to one of their publike Buriall places, who every Tuesday and Friday (which is the Turkish Sabbath) doe performe the strangest exercise of Devotion that ever I saw or heard of. It was my chance to see it the ninth of Aprill, with some other English-men that went thither to observe the same, and therefore I will write a little of it according to mine owne experience. About halfe an houre after twelve of the clocke the same day, I entred a prettie faire roome, to which I passed through an outward Court, which roome was before almost full of Turkes that came thither to serve God in their superstitious kind, and had put off their Shooes (according to their wonted custome) and placed them upon Shelfes. Some parts of the walls of this roome were in the inside decked with Inscriptions and Poesies written in the Turkish language, one directly over the Interpreter or Expounder of the Law, and others heere and there, all tending to Religion. The middle part of the roome which is formed out square, is voyd, and reserved onely for the Religious men to sit in; but all the foure parts round about served for the Spectators to behold that which I will now expresse, which Spectators were as well Christians as Turkes. For hither the Turkes will suffer the Christians to have accesse, though not to their Mosquies. There are other inner roomes also somewhat neere this where Women sate apart by themselves, with their Maskes before their Faces. A little after I came into the roome the Darvises repayred into the middle voyd space, sitting Crosse-legged, bending their Bodies lowe towards the floore for Religion sake, even almost flat upon their Faces, and that by murmuring out certaine Religious tearmes: the whole companie of them were about two and fiftie. Their habits differing much from the other Turkes, first the covering of their Head was of a differing sort from

Fashion of their Habite.

the other, for they weare certaine gray Felts made in a forme not unlike the blockes of Hats that we use in England, some whereof about the lower end are covered with a little white Shash, likewise the Cloake or upper Vest of most of them was exceedingly patched, and mended with a great multitude of severall peeces, to which torne Gowne I thinke they attribute matter of Holinesse.

The whole company of them being now setled in their places, and holding their Turkish manuscript Bookes in their hands, a certaine Singing-man sitting a part in an upper roome began to sing certaine Hymnes, but with the most unpleasant and harsh notes that ever I heard, exceedingly differing from our Christian Church singing, for the yelling and disorderly squeaking of them did even grate mine eares. Whensoever hee pronounced the Name of Mahomet, all of them did cast downe their Heads to their knees. After hee had done, the Interpreter of the Law ascended into a Chaire, and read a certaine Turkish Booke for some halfe houre to the Assembly, which contayned the Mahometane Doctrine, but when hee named him they fell prostrate upon their Faces and kissed the ground. Almost a quarter of an houre before he had done, three Pipers sitting in the roome with the Singer, began to play upon certaine long Pipes not unlike Tabors, which yeelded a very ridiculous and foolish Musicke, and continued so very neere a quarter of an houre after the Clergie man had ended his Lecture: and with them there played another, that strucke with his hands a strange kind of Instrument made of Mettall, in the forme of a kind of Bason. Having played very neere a quarter of an houre, upon a sodaine they sounded much louder then ordinarie, whereupon some five and twentie of the two and fiftie Darvises, suddainly rose up bare legged and bare-footed, and casting aside their upper Garment some of them having their brests all uncovered, they began by little and little to turne about the Interpreter of the Law turning gently in the middest of them all, afterward they redoubled their force and turned with such incredible swiftnesse, that

Mahumetan Holies.

Dervises strange turnings.

I could not chuse but admire it. Amongst the rest, there was one little Boy of some twelve yeares of age, that turning in a corner of the roome strucke no small admiration in all the Spectators that were Strangers. This turning they kept for the space of one whole houre at the least: during which time, sometimes they turned exceeding swiftly, sometimes very gently. After they had halfe done, the Singer in the upper roome began to sing againe, at the pronunciation of some of whose words, the Darvises sodainly mumbled out certaine strange tearmes, with a most hideous kind of murmuring that did in a manner terrifie and astonish us that were meere strangers to these Ceremonies. This they did three or foure severall times with an acclamation of all the Turks that stood by. The forme of their Dauncing is as strange as the continuance of their swiftnesse, for sometimes they stretch out their Armes as farre as they can in length, sometimes they contract them in a lesser compasse, sometimes they hold them about their Heads, sometimes againe they performe certaine merry gestures, as if they were drawing a Bow and shooting forth an Arrow. Likewise some of them did continue turning during the whole time in one and the selfe same place, and others more forward from one corner to another. This exercise now driving to an end, one of the Darvises beginneth some Prayer in Arabicke, and continually turning about with the rest of the Company, pronounceth it with a very audible voyce, and his Prayer being ended there is an upshot of this ridiculous and Ethnike devotion for this time, after it had continued almost an houre and a halfe. The violence of their turning is so great, that I have heard some of them have fallen downe dead in the place, through the extremitie of their swift Circumgyration, and whosoever hee is that doth so, is esteemed for a Saint. These Feasts are like those Trieteticall Orgia that were performed by the furious Myrmalores the Priests of Bacchus, to the honour of their drunken God, upon the Mountaines of Citheron in Bæotia. [II. x. 1822.]

These Darvises though they are Religious men have no lands to maintaine them as the Christian Monasteries have, but a certaine stipend payed them every day, partly by the Grand Signior, and partly by certaine Bashawes, and it is esteemed for so Holy an order, that divers Bashawes have renounced their Dignitie and pompe of the world, and entred themselves into this Order for the better salvation of their soules. And at this day the Grand Signior hath a Brother of this Societie that liveth in the Seraglia, whom he hath often intended to put to Death, according to the old principle of State that hath beene these many yeares observed amongst the Turkish Emperours, but hee hath hapned to fall into some bitter Disease whensoever he hath thought upon any such matter, which is the reason that he yet suffereth him to live.

Mustapha, since this, twice Emperour, and thrice Religious or Darvise.

Great Fire.

The twentieth of Aprill, there began a Fire in Constantinople about midnight, which was like to have done much hurt, if it had not beene prevented by the care and industrie of the Captaine Bashaw. For hee came thither a little after it began with a great multitude of men to represse the furie of the flame as much as in them lay. Hee was so furious at that time, that with a certaine warlike Instrument called in the Turkish Tongue a Capooch, which is somewhat like a Mace, he strucke a Janizarie that he saw rifling of a House, so fiercely upon the head, that immediately he fell downe dead in the place: and had done the like to some other Janizaries that were the adherents of the other, in his enterprise of ransacking other mens goods, if they had not sodainly escaped by flight. For indeed it doth happen that Janizaries doe of purpose set Houses on fire, even to the great endangering of the Citie for prey and spoyle sake, especially the houses of Jewes. For which cause the Jewes within these few yeares, have both made their Houses stronger then they were wont to be, and also have made Vaults under their houses, into the which they may conveigh their Goods, whensoever there chanceth any sodaine Fire. At the

time of this Fire there came the Bustan which is a great man of the Grand Signiors, with two thousand men out of the Seraglia, for the helping of the Bashaw. For indeed it behoved the Bashaw to looke to the maine chance for the quenching of the Fire, in the time of the Grand Signiors absence, least if there should have beene any great hurt done, perhaps he might have lost his Head after the Kings returne to the Citie, but the hurt was not so great as it was feared to have beene, for there were not above fiftie Houses burnt. It is the Custome that whensoever any Fire riseth in the Citie, to Hang up him in whose House it beginneth, as now a Cooke in whose house it began was Hanged presently after the Fire ceased. The like kinde of Fires and much more furious have beene often seene in this Citie, as they are mentioned by the antient Historiographers, which have wasted not only the private Houses of the Inhabitants, but also Temples, Statues, Pillers and other beautifull Ornaments of the Citie.

The one and twentieth of Aprill about sixe of the clocke at night, I saw the most resplendent and glittering shew that ever I did in my life. For the Turkes hanged all their Turkish Mosquies both of Constantinople and Galata with Lampes; which stood in a very decent and comely order round about the circle of their slender Towers, where the Priest doth use to call the people to Prayers at certaine houres limited with a very loude voyce. Some of these Towers have two and some three Circles in them, each above another, the shew at the first hanging out of the Lampes seemed strange unto me, that never had seene the like before; but about Mid-night when it was much darker, then when they were first hanged out, they yeelded a passing glorious and refulgent Spectacle, for it was my hap to see them againe. Above all the rest of the Towers those foure that belong to the Temple of Solyman the magnificent, made a most incomparable bright shew, for two of the foure being adorned with three Circles had three rowes of Lampes hanged out,

Lampes.

and the other two with two Circles had two more; the Towers of which Temple made the bravest shew of all the Towers of the whole Citie. These Lampes hanged till foure of the clocke in the Morning, and were then taken downe. The occasion of the hanging out of them, was because that Night Mahomet was borne in the Citie of Medina in Arabia. These kind of Lampes they hang out at foure times of the yeare besides; as in the time of Ramazan, which is their Lent and lasteth thirtie dayes, during which time, it is not lawfull for any Turke to eate or drinke before Night, and then they use to recompence their day Abstinence with their night Gluttonie. Also in that space Janizaries commit insolencies against Christians, taking money from whomsoever they meet by the way. The second beginneth in December and lasteth three dayes, and is called Hodglar-byram, &c.

[II. x. 1823.] *Pompe of Grand Signior.*

The eight and twentieth of April, being Wednesday, about five of the clocke in the morning, my Lord and his Company (whereof my selfe was one) went into Adrinople street in Constantinople neere to the gate of Adrinople, to see the Grand Signior come into the Citie from Adrinople, whether hee went upon the one and twentieth day of December last, the pompe of it was so gallant that I never saw the like in my life; neither doe I thinke that the like hath beene used amongst any Princes of the world saving these Musulmen, since the time of the triumphs of the Romane Emperours, when they went to the Capitol, after the conquering of some famous Country: the place where hence he came that morning is called Dowt Bashaw, a place standing by it self in the Countrey some three miles from Constantinople, the people that attended upon his person at that time, were said to amount to the number of 15000. First rode the Subbashaw of Constantinople and Galata, with one hundred men on horsebacke, and other servants also they had which went a foot, carrying certaine Muskets in their hands. Next followed French Souldiers, a company of fugitive Rogues, that to get a large pay somewhat more then they have,

either in their owne Countrey, or could get in the Low Countries fled to Constantinople to bee entertained by the Grand Signior, of whom the greatest part of them doth receive halfe a Doller a day for their pay: their Collonell rode with some twentie of his principall men, and all the rest to the number of one hundred with Muskets on foot, after them the Officers of the Arsenall a foot, with the chiefe of them a horsebacke, certaine of them carrying a Gallie with a man in it, a verie strange and ridiculous conceit: for indeed everie one laughed heartily at it; after them came Squibsters, but how many in number I could not understand; then came a great multitude of Gemiglandes all on foot, whereof one had a feather sticking in his flesh, even in his face somewhat neere to his right eye: then a Coach covered with cloth of Gold, which served for the Grand Signiors riding, wherein himselfe and his Sultana did use to ride: then a Delee, that is a foole with a Bears skinne upon his backe, then Chauses on horsebacke, with Brasse and Iron Maces in their hands, which they carried upon their right shoulders, these were in number 200. and their servants a foot sixe hundred, and after them seven Coaches, then came Janizaries on foot foure thousand with Muskets; some of these weare Beares skinnes; and after them other Janizaries on horsebacke, everie one having a Speare in his hand, with a little Flag in the same; after them againe other kind of Janizaries that weare leather Cappes, on the top of which were great white Ostriches feathers: then came certaine Horses driven by men of purpose, that carried water in Leather Bottles for men to drinke in: then certaine Turkish Saints with verie long haire and ragged clothes. Next followed a black Elephant, after them Ladies, hundred & twelve on horsebacke, with three hundred men attending on them, and the Muftie: then head Visiers, being eight or nine of the most principall of Turkie, with one hundred Chauses their attendants; then squeaking Musicke both Vocall and Instrumentall. The Darvises a foot using a ridiculous shooting and elevation of their voyce. Then some one

hundred Pikemen a foot, who besides their Pikes carried also Bowes and Arrowes. Then Mahomets kinsmen a horsebacke, with greene Halberts. Then Vice Cadies on horsebacke, then Ladies againe; then nine goodly Horses of the Kings led by Chiauses, verie richly adorned with Saddles and Horse clothes of great price, a mervellous rich Target, being hanged at the Pomell of the Saddle of each Horse made of massie beaten Gold, and garnished with varietie of precious Stones, each of these Horses is saide to be worth two hundred pound sterling. Next the Kings Grey-hounds, being ledde and clothed with coverings of Cloth of Gold: of these there were at the least one hundred. Then came Chiauses on horsebacke, namely, twentie to attend the Kings person, and had fiftie servants more attending upon them: then rode one with a Streamer of greene Taffata, wherein was an Arabian Inscription in very great Letters; this is said to have beene used by Mahomet himselfe their Prophet, in his warres with Cosoroes King of Persia and others also. Neere unto this Ensigne, was carried another Ensigne (which is the common Standard that they use in their warres, as heeretofore the Romanes used the Eagle) that is the taile of the Horse fastened upon the toppe of a long Staffe. Next went his Archers, called Solackes, with Bowes and Arrowes attired in fine linnen shirts that reached to the calfe of their legges and long sleeves curiously wrought with delicate seames of Needle Worke. Also they had coverings for their head (Hattes I cannot fitly call them) which consisted of Silver fairely guilt, with long feathers, &c. The one and twentieth of May happened a terrible fire: three great fiers had fallen out betwixt the twentieth of April, and the one and twentieth of May.

Grashoppers. Grashoppers sometimes doe fall so thick in Constantinople, and the Territories about the Citie in the Summer time, and that especially in June or July, being brought in with an Easterne wind, that a man cannot passe in the streets of Constantinople or Galata, but hee shall everie where tread upon them. Also they flie so thicke upon

the tops of houses, that they doe even cover the tiles: and in Medowes, Pastures, and upon Hills, lie in such infinite and innumerable multitudes, that they seeme to cover the grasse, and in the high-wayes horses that goe tread upon them and kill them in their journey; likewise upon trees of all sorts, Vines, Corne, &c. they fall in such abundance, that sometimes they annoy and spoile great store of Fruit; besides they are much greater then ours are in the West parts of Europe.

I observed in Constantinople in the moneth of May, [II. x. 1824.] certaine Butter-flies as great as Reare-mise with foure wings, each whereof distinguished with a round spot made circularly, consisting of two colours Purple and Blacke, and two Hornes in their head made in the forme of branches of a Tree; they spawne thirtie or fortie Spawnes in a night. *Butterflies great.*

All the Turkes and others, that doe ride in Constantinople or Galata, doe cover the backe and buttocks of the Horse with a faire cloth. The Turkes are exceedingly given to Sodomie, and therefore divers keep prettie boyes to abuse them by preposterous venerie. A Cock and Hen of Phesants sold for sixtie Aspers, and Partridges for twentie Aspers a paire. Hawkes called Fawlcons so cheape, that a man may buy one young for twentie Aspers, being bred within five or sixe miles of the Citie. *Sodomie.* *Cheapnesse.*

In the moneth of May and July, I observed every evening in Constantinople about seven of the clocke, certaine little Flies flying abroad in the aire with fiery tailes, which seemed to mee the first time that I saw them, certaine little sparkes of fire flying to and fro in the aire. Afterward having taken one of them and opened his bellie, I found a certaine bright and glistering sparke of fire in his taile, which I never saw before. These kinde of Flies doe much use to flie abroad in the Summer time in Constantinople, onely in the evening, which a stranger that never saw them before, would take to be true flakes of fire. There are in the Turkish Empire two men of great authoritie like the Lord Chancellors, called Cadileskeers, *Fiery Flies.* *Cadileskiers.*

the one of Romalia, the other of Natolia; hee of Romalia hath the authoritie to remove Cadys from their places in Romalia, and to substitute others in their roomes, the like hath he of Natolia. Also they are to sit in the Divan with the Visiers and Bashawes, to give their verdict in cases of Justice; without whose opinion and sentence nothing can be certainely determined.

The Turkes will not suffer these three things to be medled withall by a Christian or Jew, viz. his Religion, his Women, his Slave. Those kind of Flies that troubled me in Italy, did in the night time as much infect mee in Constantinople, as being as familiar to Thrace as to Italy;

Cimices. I meane the Cimices, after that being once taken and bruised upon the naile of a man, doth cover the whole naile with bloud and stinke. The Turke doth never at the saluting of his friend at any time of the day, or when hee drinketh to him at dinner or supper, put off his Turbant (as wee Chris-

Courtesie. tians doe our Hats one to another) but boweth his head and putteth his right hand upon his brest, so that hee utterly disliketh the fashion that is used amongst us of putting off our Hattes, therefore when hee wisheth any ill to his Enemie, he prayeth God to send him no more rest then to a Christians Hat.

The Turkes, as they shave publikely in the streets, likewise they let bloud oftentimes in the streets, but so indis-

Phlebotomie. creetly, that they suffer sometimes a man to bleed at the least two or three pounds of bloud, to the extreme weakning of their bodies: wheras few of our men suffer their

Superstition. Patient to bleed above halfe a pound. The true Musulman wil scarce kill a louse, if he find him in his apparell, but throwes him away, affirming, that it is contrary to the rules of charitie to kill him, or any thing else that hath life in it, except those things that they kill for their sustenance. And as for Birds that they see inclosed in a Cage, they will buy them for some money of the owner, and after let them flie out of the cage, for they thinke that there is injurie done to them to debar them of their libertie. After the moneth of May, you shall scarce see

till the end of September, any green grasse growing abroad in the Medowes or Fields, because after that time it is all scorched away with the heat of the Sunne. So it falleth out in most of those Easterne Countries, otherwise then it doth here in England.

Pride. The pride of the Turkish Visiers or Bashawes is so great, that when a Christian Ambassador doth either bring them or send them a Present of great worth, they have not the honestie as to thanke him. Whensoever the *Boxing.* Turks or Greeks fall to buffets, they neither strike one another with their fists, but altogether with the palme of their hands, which I have often observed amongst them. In England onely our women, and those gentle doe carry *Fannes.* Fannes in their hands made of Ostrich feathers, blacke, blue, red, yellow, &c. but no Gentlemen whatsoever; but here in Constantinople I have observed the contrary, that onely men, and those Turkes, Greekes, and Franks doe carry these kind of Fannes, and never any woman that I could perceive.

The seventh of August being Saturday, my courteous friend Master William Pearch being desirous to gratifie mee in a matter for the which I had often before sollicited him, invited mee and Master William Ford, Preacher to our Nation, to the house of a certaine English Jew, called *Amis an English Jew.* Amis, borne in the Crootched Friers in London, who hath two sisters more of his owne Jewish Religion, Commorant in Galata, who were likewise borne in the same place; to this mans house I say wee came, the foresaid day about nine of the clocke in the morning to see a matter, which in my former travells I wished to have seene, especially in Venice, but never till then had the opportunitie to attaine unto, namely a circumcision. It *Rites of Circumcision.* was done in a private house, according to the custome of the Jewes resident in Constantinople, and not in a Synagogue as it is with the Jewes in other Countries. This foresaid Amis, for the love hee bore to our English Nation, in the which hee lived till hee was thirtie yeeres of age, being at the time of my residence in Constanti-

nople sixtie, as also for his good will sake, which hee bore to my foresaid friend Master William Pearch, received us
[II. x. 1825.] with very courteous entertainment, presenting unto us at a Table in a fine little roome where he placed us divers delicate dishes and fruits with a cup of most excellent Wine, often welcomming us with many heartie and welwishing speeches. While wee were at breakfast, divers Jewes came into the roome, and sung certaine Hebrew Songs; after which the child was brought to his Father, who sate downe in a chaire, and placed the child being now eight dayes old in his lap. The whole company being desirous that we Christians should observe their ceremonie, called us to approach neere to the child. And when we came, a certaine other Jew drawing forth a little Instrument made not unlike those smal Cissers that our Ladies and Gentlewomen doe much use, did with the same cut off the Prepuce or fore-skinne of the child, and after a very strange manner unused (I beleeve) of the ancient Hebrewes, did put his mouth to the childs yard, and sucked up the bloud. All his Privities (before hee came into the roome) were besprinkled with a kind of powder, which after the Circumciser had done his businesse, was blowed away by him, and another powder cast on immediately. After he had dispatched his worke, the same also after his worke was done, tooke a little strong Wine that was held in a Goblet by a fellow that stood neere him, and powred it into the childs mouth to comfort him in the middest of his paines, who cried out very bitterly. The paine being for the time very bitter indeed, though it will be (as they told me) cured in the space of foure and twentie houres. But those of any riper yeeres that are circumcised (as it too often commeth to passe, that Christians which turne Turkes) as at fortie or fiftie yeeres of age, doe suffer great paine for the space of a moneth, the Prepuce that was cut off was carried to the Mother, who keepeth it very preciously as a thing of worth.

Lampes. The twelfth of August being Thursday, the Turkes about eight of the clocke at night, illuminated the steeples

of their Moskies, with abundance of Lampes over all Constantinople and Galata, (as they did upon Mahomets birth day before mentioned by mee) as being the Eve of their first Sabbath in the Moneth or Moone of Regepf, by way of preparation for their great Feast of Ramazan, which followed afterward, which custome they observe every yeere upon the foresaid day.

The eleventh of September, some of the learned Turkes that were skilfull in their Law, observing that the contagion of the Plague was lately dispersed over divers places of the Citie, had recourse to some of their Musulman Bookes, to the end they might informe themselves of some convenient and discreet course to be taken for the prevention of the sicknesse, and finding in one of them, that some thirtie yeeres since there was made an Edict for the banishing of all the Dogs out of the Towne, as being principall Instruments of scattering the Plague, by reason of their free passing up and downe from one house to another, they held it meet to imitate that example, and to doe the like. So that the matter being now propounded to the Grand Signior, it was at last determined, that the Dogges should be banished, and for the better performance of the matter, finally, they concluded thus, that every Christian and Jew dwelling in Constantinople should by a day limited (under the paine of forfeiting foure Chiquins) present a Dogge to the Cadie, and taking of him a Teskeria (this is a Turkish word that signifieth a Certificate written under his hand) for a testimonie of performance of the same should afterward bring him to the water side, and see him imbarked for Saitani for there were certaine vessels not much unlike our lighters at London, assigned only for transporting the Dogges, the Naulum or passage being an Asper for every Dogge: by meanes whereof it came to passe that within one weeke there were no lesse then twentie thousand Dogges even a great Armie of them carried over to Santan: and whereas the Citie did not yeeld Dogges enough for the severall Families of Christians and Jewes to present to the Cadie,

Dogs banished to prevent pestilence.

those of Galata bought Dogges at a deere rate to transport them over to Constantinople, and to sell them there much deerer. Mungrels and masterlesse Curres that before strayed up and downe the Citie, being now worth twenty or thirty Aspers. Now whereas the Grand Signior held it fit that they should be all killed when they came to the Saitanicall shoare, the Muftie who is the Turkish Oracle, would not give his consent to that, affirming, that it would be a very uncharitable action.

Dogged Charitie.

The twentieth of September, three of the Visiers sonnes Rod up and downe in the Citie in great pompe being accompanied with many Spahies mounted upon their goodly Palfreyes that were richly furnished. And the same three were that day circumcised, the custome beeing such, that when the Sonnes of any eminent Turke is circumcised, a little before they performe the act upon him, he rideth up and downe the City with great solemnity with divers Jewels of great prize in his Turbant, his long lock hanging downe behind his back artificially woven and wrought in with curious pleites and tresses, and adorned with Diamonds and other sparkling stones of great value. Likewise they have two long Pendants made of Gold Plate, that hang downe in the like manner over their backe. In their Turbant besides their Jewels they weare blacke Ostridge-feathers. Some of them weare upper Vests of Cloth of Gold, and Cimiters by their sides with a marvellous rich handle and scabberd: their horses very lustie, worth sometimes a hundred pounds sterling a Horse, garnished with most rich Furniture, the fore-part and hinder of the Saddle being of massie Silver Plate double gilded: the headstall of his Bridle and Pithell consisting of the like silver double gilded; a Horse cloth covering all the buttockes of the Horse, worth perhaps some two hundred Dollers. Before the youths certaine Gemilands walke afoot, carrying certaine strange devices of a prettie height in their hands, made partly of little shreds of Paper, and partly of thinne Silver Plate with round Figures made in the forme of the World.

The Visiers sonnes circumcised.

[II. x. 1826.]

Likewise neere to them goe certaine Flutes that yeeld a very ridiculous and squeaking Musicke with their Flutes. The Horsemen rode very orderly in their rankes, two and two together. After all this, returning to their Fathers House, they are feasted with much good cheere.

This day did these youths present themselves to the Grand Signior to kisse his hand, who bestowed upon each of them two upper Vests of Cloth of Gold, two Jewels and two rich Goblets. The same day about seven of the clocke at night, their Father the Visier made notable shewes upon the water before the Grand Signior with fire-workes. For there were sixteene Boates that served for the same purpose, wherein prettie Castles were contrived, the people in which skirmished together at the least an houre, spending such abundance of Powder in their fire-workes, that I never saw the like before, sending up divers of their flashes in the Aire, as high as the highest Steeple in Constantinople; a sight most notable to observe so many Boats with their fire-workes encounter so long together, in which space there was no cessation or intermission, but that you should sometimes see foure, sometimes sixe fierie Steeples ascending into the Aire together with many burning lines passing too and fro upon the water in divers severall formes. Amongst the rest of these fire-workes I observed some made upon the very shoare it selfe with singular cunning resembling the shape of Cypresse-trees; a very pleasing and delectable object to behold.

Fire-workes.

The twentieth of September being Munday, the Jewes of Constantinople and Galata, beganne their Feast of Tabernacles which lasted till the eight and twentieth of the same month, that is just nine dayes in which they differ from the ancient Jewes who were commanded by Almightie God to spend only eight dayes in the celebration of their Feast. I talked with a Jew concerning the reason of this their difference, who told me that it was because being so farre from Jerusalem, as in Constanti-

Jewes feast of Tabernacles, nine dayes.

nople they did not altogether so certainly know the first day according to the course of the Moone, as those Jewes that live in Jerusalem, and therefore for the better assurance of this matter, they adde a day to the number that God limited and appointed their forefathers, whereas the Jewes that live in Jerusalem, and the parts of the Holy Land, neere thereabout, by the course of the Moone more certainly knowing the precise time of the beginning doe spend only eight dayes in their Feast and no more. Againe, they do in another respect differ from Gods Institution. For he commanded only two dayes to bee more solemnely celebrated then the rest, that is, the first and the last, but they celebrate two at the beginning, and two also at the last. But as of the former two, the first day is the chiefest, being kept with more solemnitie then the second: so also of the two later, the last of all is more ceremoniously observed then the former. In this space they are much given to holinesse, resting from all labour during the whole nine dayes, and they sometimes eate and drinke in their Tabernacles, which are made partly in their private Houses, or the corner of some Gallerie belonging thereto, at the least if they have any, and partly neere to their Synagogues. They make the sides of their Tabernacles of Reeds of Bulrushes, and cover them at the top with Bayes. It was my hap to bee *Synagogue.* in one of them that was made neere to a Synagogue. Also the ninth day which was the last of their Feast about foure *Lyturgie.* of the clocke in the afternoone, I was at their Lyturgie in one of their Synagogues, being admitted to sit downe *Irreverence.* among them. I find the irreverence of the Jewes in Venice, & of those of Constantinople to be like in the service of God. They neither uncover nor kneele the whole time of their Prayer, somtimes they stand altogether, & sometimes they sit altogether. For some quarter of an houre after the beginning of the reading of their Law, they weare nothing over their backe, but their ordinary apparell, but then all of them put on their *Ephod.* Ephod both men and children; which Ephod is made of

the same white stuffe, as the Turkish Turbants are, these hang over their backes and reach downe to the middle part of their bodies, after a looser manner then I thinke the ancient Jewes were wont to weare them, for I read in the 2. Sam. the 6. Chapter, and 14. Verse, that King David girt it about his middle when he danced before the Arke: but they hang it loose about their bodies. This Ephod many of them carried in a little scrip from their houses, and backe againe after the end of their Lyturgie. When they sat at their devotion they used a most ridiculous and unseemly gesture; for they alwayes mooved their bodies up and downe very strangely, the head being in a continuall motion without any cessation. After that they moove their right side then their left and lastly their forepart forward; which kind of wagging of their bodies by interchangeable turnes they use during the whole time of their service.

Synagogue. The forme of their Synagogue is built foure square, having abundance of little Glasses hanging round about, that serve to containe Lampes, and some also of silver. The Priest beeing in the middle roome, which is made in the same forme as those of Venice. That I saw described in my former Booke bellowed like an Oxe with a very hideous and roaring exaltation of his voyce at their service, they sung in Hebrew (in which Language their whole Service is said) the nine and twentieth Psalme, though nothing at all pertinent to their Feast, at the upper end of their Synagogue they have three distinct places drawne over with branched Velvet in the middle whereof [II. x. 1827.] was placed their Law, which consisted of tenne distinct parcels, each part contayning the selfe same matter written therein that the other doe, beeing folded up with two Silver handls at the ends; at the top of each whereof is a Silver Pomegranate, with many Bels hanging round about the same: within the which their Law is written in a Roll of Parchment. One of these parcels consisted of a goodly Plate of Silver of no small price, all which tenne were carried in the middest of their Lyturgie round about

the inside of the Synagogue, the Cachan (which is their Priest) being the Ringleader of the company, before whom divers of the Jewes in a merrie manner went dancing as they also did that carried the said parcels. The Rose-water that was spirted by little young Jewes, out of Silver Vessels upon all those that carried about the Law was so much, that the Christian Spectators thought that they would have halfe drowned them in Rose-water. The ceremonie was such at that time, that a little after our company departed thence, our Emperours Ambassadour came to see their fashions.

Sprinkling of Rose-water.

The day in which the Jewes by night should have taken downe their Tabernacles, that is, the Munday being the eighth day, after the beginning of their Feast (which was woont to bee the last day) the Christians of the Countrey beganne to erect their Tabernacles or Pavilions for their Vintage in all their Vineyards about Pera, and on both sides of the Bosphorus towards the blacke Sea, which Vintage lasted sixe dayes. In each of these dayes you might have seene the greatest part of the way betwixt the farther end of Pera, and the Vineyards full of Horses that went to and fro from morning to night, to carrie away into the Towne the Grapes in certaine deepe woodden pots after they were cut in the Vineyard: likewise the owners of the Vineyards with their Families going and comming. And in these Pavilions was much solace amongst the Christians for this time with good cheere, Musicke, &c. During the time of their Raccolta, whatsoever strangers came into their Vineyard might freely take as many Grapes as they were able to eate, which at another time they could not doe, for if before that they should be apprehended stealing Grapes in a Vineyard by any Janizaries, and carried to the Subbashaw of Galata, perhaps he might have twentie or fortie blowes upon the feet. Besides an Imposition of a thousand Aspers. Of those Vineyards many belonged to Turkes, to whom it was lawfull to drinke Wine only at that time, while it was Must, but not else. I found not small recreation in

Turkes distinction for wine.

expatiating abroad sometimes in the time of their Vintage to their Vineyards, where for exercise sake I holpe the poore Greeks both to gather their Grapes and to stampe some of their wine. For in certaine Buts and other lesser Vessels they bruised many of their Grapes in the Vineyards themselves, and afterward in their private houses finished the making of their Wine. Their vines grow not as in France and Germany, being underpropped, with little stalkes but rather as little small shrubs which grow so stiffe, that they need not any stakes to support them. *Greeke Vines.*

The third of October being Sunday, my Lord being accompanied with the greatest part of our English Nation resident in Galata, over and above his owne retinue went to congratulate the Polonian Ambassadours prosperous arrivall in Constantinople, who with much courtesie gave him an Accoglienza speaking only in the Latine tongue; and using sometimes in his discourse a certaine word that was never yet allowed by the Criticall censures of our time, namely Illustritas.

There happened one very memorable thing this Summer in Galata, which shall not escape my pen. A certaine Jew turned Turke, and after his conversion to that Religion, buying once an Aspers worth of Fruit of a certaine poore Turke, because he observed that the Turke did not deliver him so much as did countervaile his Asper, the Jewish Turke strooke the other about the face with some Instrument that he held in his hand, which gave him such a sound blow that hee brake his face, insomuch that the bloud ran verie swiftly downe his face: another Jew that well knew this foresaid Jewish Turke, and saw the blow given by him to the poore Turke, came to the Turke, and demanded of him why hee did so patiently suffer that man to abuse him so outrageously, encouraging him to give him a blow, because otherwise everie one that saw him put up that wrong so lightly, would take him for a ranke coward. I do not at all regard this blow (quoth the poore Turke) because it is given mee by one that is late made a Musulman, and I will not dishearten him by *Turkish milde zeale and zealous mildnesse.*

giving him another for the same; but will as quietly take as much at his hands, as I have alreadie received, if hee thinke fit to strike mee once more: yea I tell the Jew (quoth hee) that I will give thee leave to draw as much bloud from mee as hee hath done, without offering any revenge at all, if thou also wilt turne Musulman: a notable example if it bee well considered.

Ramazan or Turkish Lent. The fourth of October, being Munday, the Turkish lent called Ramazan began which continueth till the fourth day of November, at which time they hanged out Lamps about their Steeples, in the manner as they did twice before, that since the time of my arrivall in Constantinople which burned till foure of the clocke in the morning, even till that time when the Turke cryeth with a loud voice, &c. but it happened that their Lamps were hanged out much later this night then I have observed at other times. For before, they used to hang them out about the closing of the Evening, even about Sun-set. But this night they did not before midnight, which came [II. x. 1828.] to passe by reason that they could not see the Moone, notwithstanding the Grand Signior being advertised by his expert Astronomers about ten of the clocke at night, that it was very likely the Moone was risen, though being darkened by clouds it did not shine, commanded that there should bee an expresse order given forthwith that they should hang forth their Lamps; whereupon within the space of two houres, the Steeples belonging to all the Moskies in Constantinople and Galata shined suddenly with Lamps, a shew indeed very glorious and refulgent, some of their Steeples having onely one row of Lampes, which contained some fiftie particulars; some three rowes which make a very beautiful shew, yea each of the foure Steeples belonging to the Moskee of Sultan Solyman, had not onely three distinct rowes of Lampes, which hanged about as many severall pertitions in each Tower; but also three subdivided rowes or series that pertained to the said severall pertitions, which Lampes were covered with certaine woodden Boxes to the end to

Lampes.

keepe out the raine and the wind that they may not be blowne out; these Lampes were hanged out every night after the first, about the setting of the Sunne, before which time it was not lawfull for any man to eat or drinke; only sick folke and little children excepted that are not circumcised. If in the space of this Ramazan any Turke should bee found drunke hee is punished with death, as it happened to one when I was in Constantinople, who by the expresse commandement of the Visier had hote burning Lead powred into his mouth and eares: and as for those that by reason of sicknesse have beene constrained to violate this fast, looke how many dayes they have eaten in the Ramazan, they are to fast as many afterwarde to recompence the same. This manner of fast betwixt sunne and sunne was instituted by Mahomet himselfe. Immediately after the Lampes are hanged out, and the Talisman hath cryed out, it is lawfull for people to eate, but not before: for though it bee not death for any one that shall bee found eating or drinking (saving onely for Wine, for that is death without redemption) yet there is a certaine severe punishment to bee inflicted upon him.

Strict fast.

Drunkennesse severely punished.

There is great quantitie of Butter made in Turkie, but the most filthy and unsavorie that is made in any other part of the world; for besides that it is defiled with many haires, it is also stained with many colours, as blue, redde, greene, and all the other colours of the Raine-bow. It is made commonly in Moldavia, Walachia, Mengrelia, and in some parts of Asia. Those that buy it in Constantinople refine it by setting it over the fire, and letting it settle, in melting whereof there is a most noysome and distastefull smell; then they poure out the cleere substance, and the eight part remaineth as a muddy soot, or setling in the bottome. This Butter, though it bee so filthy, yet they preferred it before the best Butter that any of our Christians doe bring to the Citie. Againe, whereas wee make our Butter in all parts of Christendome with churning, they never doe so, but in this manner they

Sluttish Butter.

make it. They set the Creame over the fire, and so the grosse substance descendeth to the bottome, and the Butter swimmeth to the top, which they skimme with a Ladle, and after poure it into the Hide of a Buffallo or an Oxe. This being cold looketh rather like Grease then Butter. They bring it to Constantinople in Buffallo Hides, which when they transport from Galata to Constantinople, they throw it downe into the water and dragge it at a Boates taile through the Sea and before they put it out at the shoare of Constantinople, they dragge it also through a great deale of mud. One of these Hides is so great that when it is carried into the Citie eight men doe usually carrie it upon their backes by the helpe of Levers and Ropes. The use of this Butter is verie frequent, by reason of the abundance of Pillane that is eaten in Constantinople, and in most places of Turkie. When they sell this Butter in their Shops, they hang it up in the verie same Buffallo skinnes wherein they first brought it: and cut open the bellie, where they discover the foresaid colours. Their Butter hath little Salt mingled with it, which is the cause of the ranke savour thereof. Their *Cheese.* Cheese likewise is brought in lesser skinnes, as of Goates and Sheepe to the Citie, not pressed as our Cheese is, but in crumbles. It is verie leane and drie, but fierie salt. But one Prison in all Constantinople, where there are but a few prisoners, because whensoever a man is committed to prison for any offence, hee is quickly brought to his triall.

The seventh of January, being Thursday, I went with *Patriarch of Constantinople.* a worthy Greeke, Michael Cavacco to Timotheus the Patriarch of Constantinople, whose house is in that part of Constantinople, which is called Phariaria, he is a man unlearned and verie unworthy of the place. When wee came to the doore of his Conclave, wee did put off our shooes, and leaving them without the doore went in to him; and sate upon our tailes crosse-legged as the Turkes doe upon certaine Carpets, without either Chaire, Stoole, or Forme to sit on, he himselfe sate in the like manner,

clad in a black broad cloth Gowne that was furred, and a blacke habit of Say over his head like to the Coloires; his revenue is one yeere with another at the least 6000. Chicquins. Neere to his house is a Church of the Greekes, in which the foresaid Greeke Michael shewed me a certaine piece of a blacke Marble Pillar some five foot long, that he said was brought from Jerusalem, and that our Saviour was tied to the same when he was scourged. Hee told mee that the Greekes doe esteeme it so deerely, that though the Duke of Florence did offer foure thousand Chicquins for the same, they will not leave it. It standeth in a corner of the Church, on the right hand as you goe into their Chancell. [II. x. 1829.]

On Saturday, being the ninth of January, was presented to my Lord, about five of the clocke in the afternoone, the strangest Bird that ever I saw in my life, a Pellican killed in the Sea by a servant of our English Councel, Master Abbot with a Musket: it was white and much greater then any Bird that ever I saw before. His wings being stretched out were so long, that betwixt the extremitie of them both there was at the least nine foot distance, each wing contained fortie great feathers, which feathers yeelded so great a quill, that it was almost as great as an ordinarie finger: but the strangest thing in him was his beake, which yeelded two matters worthy the observation; first the length, which was not so little as a Geometricall foot, and a quarter long, the top of the upper part of which bill was hooked like to the bill of an Eagle, and covered cleane over the lower parts of the beake. Secondly, the greatnesse of the jaw or chap in the lower part of the beake, being a kind of thinne fleshie substance, which indeed was so large that I saw a dogge of a prettie bignesse put within it, and it contained the whole bodie thereof. I heard that it would containe very neere a pecke of wheat, he is a great devourer of fish, and having once got it within his jaw, his prey is certainely become his owne. Great plentie of these Birds are in the Propontis and Hellespont, and doe

A Pellican described.

live partly upon the Land, and partly upon the Sea, but most upon the Sea.

Parishes and Churches. In Constantinople, Pera, and Galata there are five thousand and seven hundred and fiftie Parishes, of the Turkes Turkish Muskies great and little seven hundred and seventie: *Hospitals.* Karabassaries or Xenodochia foure hundred and eighteen; publike Fountaines or Wells six hundred and fiftie, private foure hundred and ninetie eight; Ovens or Bake-houses three hundred and eightie five; horse-mills five hundred and eightie three; Christian Churches an hundred and fiftie; Synagogues thirtie sixe; a hundred thousand Houses, and amongst them five thousand Shops. As for the Bird before mentioned, *Tale.* the Turkes say that when Mecca was building, these to helpe forward the worke brought stones in their bills, that served for the building of the Walles of the Citie: *G.S. trade.* the Grand Signior is of the company of the Archers, as most of the Sultans of the Ottoman Familie have beene free of some company or other. His Father Mahomet was of the Company of the Ring-makers, those I meane that make Rings of the teeth of a certaine Sea-fish, which Rings are very commonly worne by the Turkes. They hold it a bad omen, when the Grand Signior on any occasion goeth out of Constantinople to meet in his way a Christian, for which onely fault one of Sir Thomas Glovers men, was taken and had so many blowes on his buttockes (his breeches betwixt) that he died thereof within few daies after. The Greekes that cannot pay their debts are delivered to a Turk, who leads him with a chaine about his necke, the other end fastned to the Keepers middle to begge till he hath paid. Sometimes at the great Bayram, the Sultan, or Visier, or Bassas will pay halfe the debts.

The Turkish Boyes that learne the first Alphabet, observe the strangest custome that ever I saw, for sitting crosse-legged as their father doe, and holding their festers in their hands, they move themselves up and downe towards their booke that lieth before them, a motion so

quaint that I could not chuse but laugh at them, and so did many other Christians beside my selfe. This I saw to be observed by the Turkish boyes of Constantinople, Gallipoli and Syo, and I thinke it is used in all parts of the Turkish Dominion. I departed from Constantinople towardes Jerusalem, in an English Ship, called the Great Defince, which about a month before came from Syo to Constantinople, which are at the least eighty leagues asunder, in the space of forty two houres, a thing that I name for the raritie thereof, because there are few Ships that performe it in so short a space, for the Ship in the which I went, being called the Samaritane, was almost sixe weekes performing it. I departed I say there hence, the one and twentieth of January being Friday, about eight of the clocke in the morning, in as tempestuous and extreame a season as ever I travelled in my life, either by Land or water, for the snow which fell incessantly for the space of almost two dayes and two nights, bred such a rigid cold that some of us were even benummed. Besides, the contrarie winds so crossed our passage, that we found it a very fastidious and tedious voyage. Notwithstanding the adverse windes when we came within three or foure miles of Gallipoli, by tacking about and turning to windward, as they call it (those are nauticall words) by the which is meant sailing against the winde; with some kind of difficultie we entred into the Port. After we were come in, a certaine Jew that was in our Ship perceiving that wee sailed so bravely against the winds, told me that the Englishmen by reason of their dexteritie in sailing, might bee not improperly called the fishes of the Sea: there we tarried three dayes, partly for the dispatch of our businesse with the Turkish Magistrates of the Towne, and partly by a thicke mist upon the Sea, during which wee could not securely goe forward for feare of falling into shallow parts of the Sea. This Gallipoli is some ninetie leagues distant from Constantinople: there endeth the Propontis and beginneth the Hellespont. *Gallipoli.*

The fourteenth of Februarie wee went ashoare at

Lesbos, now called Mitylene: it is very mountainous and rough. The Sheepe bare the coursest Wooll that ever I saw, like Goats haire. The people flocked about us, many of them women, the ugliest sluts that ever I saw, [II. x.1830.] saving the Armenian trulls of Constantinople. Februarie eighteene we came to Syo. On the twentieth sayling by the Saniian Coast wee discerned Pathmos, and passed neere Cos the birthplace of Hippocrates. On the twentie three, wee espied the tops of Ararat said to bee eightie leagues within Land, and wee fourteene from shoare. On the twentie foure we landed at Scanderone, infamous for the infectious aire caused by foggie clouds after Sun-set, and till nine in the morning hovering about the mountaines, and letting fall an unwholsome dew, the waters being also pestiferous; which cause many to leave their *Jackalls.* carkasses there to be devoured of the Jackals, which scrape them out of their graves. I saw one somewhat like a Mastive Dog, but somewhat lesse, his taile as long as of a Foxe. They are therefore forced to fetch their water from a Fountaine sixe miles off. Scanderone hath about fortie Houses, the poorest Cotages that ever I saw, being but a few boards weakly compact and covered *Scanderone.* with Reeds. Our journey thence to Scandarone is about fiftie sixe miles. The first day wee rode twelve; the second sixteene; the third sixteene; the fourth ten. The Right Worshipfull Consull of the English Nation, Commorant in Aleppo, Master Bart. Haggat my worthy Countryman borne in Summersetshire at Welles, amongst *Poole of Giabbul, or Salt.* other favours rode with mee to the Vallie of Salt mentioned, 2. Sam. 8. 13. In the way wee seemed to see a *Deceptio visus.* Towne standing like an Iland in water, and when wee came thither found no waters, but a kind of shrub like wild withered Time, which covering the Mountaine made with the white sprigs a shew of water a farre off. The Villages in the way are inhabited with Bedwines. The Poole where the Salt is made is twentie miles long, and two broad, exceedingly frequented with plentie and varietie of Fowle. The water continueth all the yeere

saving July, August, September, at which time it is quite dried up, beginning to wast (or to change into Salt) in July: and then is there nothing but a hard massie Salt, which appeareth like hard Ice digged thence with Mattocks, heaped hillocks & carried to Giabbul a village, on Camels and Asses, and there customed. It is as fine & excellent as any in the world. In Oct. it beginneth again to break out of certain springs with much vehemency, & after one month inundateth the whole place. It yeelds 20000. dollars yeerly to the Grand Signior. March, 15. 1613. I and my countryman Henry Allard of Kent, began our Pilgrimage a foot to the holy Citie of Jerusalem. The 26. in Damascus I saw Roses——— but wee have travelled with so many Travellers to Damascus, and thence to Jerusalem, and observed so much on those parts, that I dare not to obtrude Master Coryats prolixitie on the patientest Reader. He was indeed a curious viewer of so much as his bodily eyes could comprehend, to which he added (not so faithfull intelligence of) his inquisitive eares; for mysteries of State and Religion hee would be a safe traveller, and free from suspition. I confesse I found much pleasure in walking with him in his tenne dayes journey to Damascus, and spending a little while to view his foure dayes view of Damascus, Abana and Pharphar flowing from the Hill on which, part of the Towne standeth, to the Houses whereof above one thousand Conduits of most pure waters are thence conveyed; the Darvises Monastery, garden and turnings; the buildings, of which the chiefe Moskee (before Saint Zacharies Temple) hath one thousand unglased Windowes, and as many Pillars as are dayes in the yeere, with five brazen Gates, one fortie foot high; the Cloister, Bazestans Castle, and other Moskees, shady penthoused Streets, all superlative; ten Gates, 100000. Inhabitants, Fruits innumerable and dilicious, victualls so cheap that at a Cookes, he and his companion dined well for three farthings a man, and all things conspiring to an earthly Paradise: for which cause

Damasco, or Sham.

it is said the Grand Signior may not reside there, least he should forfeit his hopes of a future Paradise: his further journey to Jordans swift and sounding streame, to Tabors Holies, Samarias Well, and the centre of Earthly sanctitie, Jerusalem; his companie of Armenians, with their Patriarch or Bishop, with a Crosier in his hand of an ordinary peece of Hasill, with a little crooke at the end of the same piece of Wood, with a Turbant of white and blue on his head; their cruell usage by the Moores the Bedwine sluts painted under the nosthrills and ringed on the right nosthrill unto the spoyle of kissing, the Sugar loafed Houses, and other rarities, in as rare a stile of big swolne strange-tired travelling words expressed: all this and the rest of Master Coryats long long journey I dare not hither adde for feare you grow weary of him and mee. Yet I will adde a little of Jerusalem that yee may know hee was there. Hee entered it the twelfth of April, 1614. Besides the Holies observed in Sandys, Sanderson, Timberley, Biddulph, and others, hee lay in the Temple on Palmesunday even, in the upper Gallery, where hee was roused out of sleepe by the turbulent cries of the Greekes, who came foorth of their Quire with a very clamorous noyse, having eleven Banners of Silke and cloth of Gold carried before them, each of which had three Streamers, and on the top of the Staffe a guilded Crosse. A world of Lamps was carried before and behind them, men, women, children confusedly, crying, Kyrie eleeson. The next day the other Nations joyned with them, displaying their Banners also, viz. the Armenians, Maronites, Jacobites, Cophties, and Abassines. The Armenians made the bravest shew. Their Patriarch weare a cope of cloth of Gold, a Miter of like cloth on his head beautified with many rich stones, with a Crucifix in his hand beset with Diamonds, Rubies, Amethists, Saphires, and other Stones of great worth; his Priests also sumptuously attired, wearing imbroidered Caps of Velvet and Sattin with Crosses on the tops. Some carried Olive boughes in their hands, with burning Waxe Candles

Armenian B. Patriarch.

Arabian women.

therein, and one a branch of Palme-tree. Some of the Priests went before, the Patriarch backward perfuming him. Some carried Drums on their shoulders, which others behinde them did strike upon. The Cophties and Abassines had also certaine clappers of Brasse and Wood, which made strange Musicke. They continued foure [II. x. 1831.] houres their circumgyration about the Sepulchre, which vociferations such as did amaze the beholders: the people ready to goe together by the eares for these holy branches.

The eight and twentieth we went to visite Jordan, when they were some fifteene miles from Jerusalem in the way, the stones of that soile put together burne being kindled as wood, and the combustible matter in them being spent, are blacke and not consumed to ashes, the smell is like brimstone, as neere to Gomorha. Twenty of these fires were made on a hill. At Jordan all made great applause; men, women and children stripped themselves starke naked, having opinion that that water washeth away all their sinnes. It is very muddy, and he was up to the middle in mud neere the bankes. There grow abundance of tamariskes of which they make wands which they carry into their Countries. The River there is scarcely one hundred foot broad, but in the middle said to be twenty foot deepe. Halfe a mile beyond are the Arabian hils. They passed within halfe a mile of the Lake Asphaltitis, environed on both sides with high hils. On the hither side is the Pillar of Lots wife in Salt with her childe in her armes, and a pretty Dogge * also in Salt by her, about a bow shot from the water. The Interpreter said his father fiftie yeere before, when some of his company had broken off a peece, saw it growne up againe miraculously as if it had not beene touched. He tooke notice of two things, the slow motion of the water, or rather none, standing like a quagmire; and the foggie, clowdie matter upon it, yeelding an unwholesome smell. The Vallie which they passed is sterile as ever hee passed any Country, a chalkie soile utterly destitute of plants, not to be bettered by industry of man. The two and

**He saw not this, but tooke the report of another, and seemeth by this childe and dog to be a falshood in word or in deede.*

twentieth of Aprill he went the third time into the Temple, in which were then assembled 1000. Armenians, as many as of all the other Nations, 2000. in all. Here was buying and selling in the Temple of girdles, garters, bread, &c. they then remaining there eight and forty houres; yea, they defiled it with their excrements, and made it a metamorphosis of Ajax, and that not for want of necessarie places, which there were publike and common, but through meere beastlinesse in superlative degrees. Their meeting then is, with banners, flags, crucifixes, musicall instruments, and fervent praiers to bring the holy Ghost from heaven in visible forme of fire. The Latins herein dissent from all the other sects, and count it an imposture. The other six companies meet on saturday at eleven of the clock and lock and bolt the doore of the Sepulcher. They walke round about till five of the clock in the afternoone without intermission, most of them carrying a bundle of white wax candle in their right hands, bound about with the holy thred or garters which have touched holy places, about forty in a bundle lifted over their heads, invocating the holy Ghost, the Greekes crying κυριεἐλεήσον, the rest in Arabian, with such stentorean outcries, for that six houres procession, thinking therewith to pierce the heavens as hath not elsewhere beene heard. About three quarters of an houre after foure, the doore was unlocked, and the Patriarks of the Greeks & Armenians went in, with an Abassine. This last entreth into the grotta and there in hugger mugger continueth his businesse, and having beene there a quarter of an houre, commeth forth with his bundle of lights lighted, and leaping furiously forth is caught by the zealous people ravished with joy at this appearance, the Priest in danger of stifling whiles each strives to light his candle first. All were kindled in a quarter of an houre. Jerusalem is but meanly peopled, there being scarce 10000. so few walking in the streets as except in Padua he hath not seene in any Citie. The soyle is stonie or rather chalkie, and fertile; it is plentifull of provisions, corne growing

there in reasonable quantitie, but not so high, nor so thicke as in fruitfull places of England. Girdles & garters are there made and thence carried to all places. The ancient forme of building there, & in Samaria, of most of their streets is fornica to opere, with vaulted roofes. Betwixt April and October it seldome raineth. No Jew may appeare neere the Sepulcher, for any Christian may stone him, or bring him to the Officer to be executed. 347 lamps ordinarily burne in the Temple (besides at Easter) thorow the yeere. Their wodden Keyes in this Country, and other his observations very very many I omit. His journey from thence to Aleppo and thence into Mesopotamia, Persia, India, you have before related in his owne Epistles. *Sup. l. 4. c.*

Chap. XIII.

Relations of the Travels of W. Lithgow a Scot, in Candy, Greece, the Holy-land, Egypt, and other parts of the East.

UPon the fortieth day after my departure from Paris, I arrived at Rome, of the which I will memorize, some rarest things, and so proceede. This Citie of Rome, now extant, is not that old Rome, which Romulus founded; for after the Monarchy of the Romans had attained to the full height, the Gothes, a base and unknowne people, displaying their banner against this glorious and imperiall Citie, in the end razed, and subverted their Pallaces, equalizing the wals with the ground. After the which detriment, and overthrow (the late subdued Romans, recovering their ruinous habitation) were inforced, to withdraw the scituation of the Towne, a little more downward, neare the bankes of the Tibris: And transported the stones, of these ransacked buildings, to reedifie their new dwelling places: *A briefe description of Rome.*

Hic ubi nunc Roma est, olim fuit ardua silva,
Tantaque res paucis, pascua bobus erat.

Many have wrote, of the singularities of old Rome, and I will also recite some decaied Monuments thereof, which I have seene: The speciall object of Antiquitie I [II. x. 1832.] saw, being never a whit decaied to this day, is the Templum omnium Deorum, but now, omnium sanctorum, builded in a rotundo, and open at the top, with a large round, like to the quire of the holy grave. And a pretty *Monuments of Antiquity.* way from this, are the remainants of that ancient Amphitheatre beautified with great Columnes, of a wonderfull bignesse and height; the reason why it was first devised, the ghosts of the slaughtered Sabines may testifie. To be briefe, I saw the decaied house of worthy Cicero, the high Capitoll, the Pallace of cruell Nero, the Statues of Marcus Aurelius, Alexander, and his horse Bucephalus. The greene hill like unto Mount Cavallo, that was made of the Pottars shards at one time, which brought the tributarie Gold to this imperiall seat, the seven hils whereon she stands, and their seven Pyramides, the Castell Saint Angelo, which Adrian first founded, and their doubtfull transported Reliques from Jerusalem, with many other things I diligently remarked, some whereof were frivolous, some ambiguous, and some famous. Besides all these I saw one most sight-worthy-spectacle, which was the Library of the ancient Romans, being licenciated to enter with two Gentlemen, Sir William Kerre, and James Aughtermuty my Countrey-men, where when I was come, I beheld a word of old Bookes, the first whereof, was an infinite number of Greeke Bibles subscribed with the hands of these holy Fathers, who (as they say) translated them out of the Hebrew tongue.

The originall Copies (as they say) of famous Authors. I saw also the Academies of Aristotle, wherein he treateth of the Soule, health, life, nature, and qualities of men, with the Medicaments of Galen, for the diseases and infirmities of man: The familiar Epistles of Cicero, the Aeneidos of Virgil, the Saphicke Verses of that Lesbian Sapho, the Workes of Ovid, Plinie, Plutarke, Titus

Livius, Horatius, Strabo, Plato, Homer, Terentius, Cato, Hippocrates, Josephus, Pythagoras, Diodorus Siculus, Eusebius, Saint Augustine, Saint Ambrose, Saint Cyprian, Saint Gregory, and likewise the workes of other excellent Philosophers, Divines, and Poets: all wrote with their owne hands, and sealed with their names, and manuell subscriptions. I saw also the forme of the first ancient Writing, which was upon leaves of trees, cakes of lead, with their fingers on ashes, barkes of trees, with strange figures, and unknowne Letters, that was brought from Egypt: for the Ægyptians first devised the use thereof, and the sight of infinitie Obligatorie Writings, of Emperours, Kings, and Princes, which I omit to relate, referring the same to be registred, by the next beholder.

Bidding adew to my Company, and this Library, I longed to view the gorgeous Mosaicall worke of Saint Peters Church: The matter was no sooner conceived, but I went to the doore, yet afraid to enter, because I was not accustomed, with the carriage, and ceremonies of such a Sanctum Sanctorum. But at the last, abandoning all scrupulositie, I came in boldly, and on my right hand, as I entred within the doore, I espied the portraied image of Saint Peter, erected of pure Brasse, and sitting on a brazen Chaire. The fashion of the people is this, entring the Church, they goe strait to this Idoll, and saluting with many crosses his senselesse body, kisse his feete; and every one of his severall toes: next, they lay their heads under the soale of his right foot, and arising rub their Beads on his hard costed belly: thus adoring that breathlesse masse of mettall, more then though it were a living creature.

The brasen Image of Saint Peter.

The period of Time, after eight and twenty dayes abode, wishing my departure, I hardly escaped from the hunting of these bloud-sucking Inquisitors, of whom the most part were mine owne Countrimen; for I may justly affirme it, man hath no worser Enemie then his owne supposed friend. And the Italian saieth in his Proverbe; God keepe me from the hurt of my friends, for I know

well how to keepe me from mine Enemies. From thence bound Eastward, I visited Naples, the commendation of which, I onely revolve in this Verse:

Inclyta Parthenope gignit Comitesque Ducesque.

Among many other remarkeable things, neare to this Citie (as Lacus Avernus, Sibillaes Cave, Puteoli; the Sulphurean Mountaine, Capua and Cuma, where banished Æneas from Troy, and Carthage arrived) I saw the Monument of Virgils buriall.

In the meane while, having alwaies a regard, of my hasty dispatching from Christendome, I returned, addressing my selfe to Venice for transportation. But by your leave, let me lay down before your eyes, some notable illusions of Madonna di Loretta.

Lady of Loretto.

Foure Roman Pilgrimes.

Before I came neere to Loretta, by ten miles, I overtooke a Caroch, wherein were two Gentlemen of Rome, and their two Concubines: Who, when they espied me, saluted me kindely, enquiring of what Nation I was? whither I was bound? and what pleasure I had to travell alone? After I had to these demands given satisfaction, they intreated me to come up to the Caroach, but I thankfully refused, and would not, replying the way was faire, the weather seasonable, and my body unwearied. At last they perceiving my absolute refusall, presently dismounted on the ground, to recreate themselves in my company: and incontinently, the two yong unmarried Dames, came forth also, and would by no perswasion of me, nor their familiars, mount againe; saying, They were all Pilgrimes, and bound to Loreta (for devotions sake) in pilgrimage, and for the penance enjoyned to them by their Father Confessour. Truely, so farre as I could judge, their penance was small, being carried with horses, and the appearance of devotion much lesse: for lodging at Riginati, after supper, each youth led captive his dearest Darling to an unsanctified bed, and left me to my accustomed repose.

[II. x. 1833.] When the morning Starre appeared, wee embraced the

way marching toward Loretta, and these Vermilion Nimphs, to let me understand they travelled with a cheereful stomacke, would oft run races, skipping like wanton Lambes on grassie Mountaines, and quenching their follies in a Sea of unquenchable fantasies. Approaching neere the gate of the Village, they pulled off their shooes and stockings, walking bare-footed through the streets, to this ten thousand times polluted Chappell, mumbling Pater nosters, and Ave Mariaes on their Beades. When they entred the Church, wherein the Chappell standeth, I stood at the entrie beholding many hundreds of bare-footed blinded bodies, creeping on their knees and hands: Thinking themselves not worthy to goe on foot to this idely supposed Nazaretæne House, like to this saying;

Laurentum nudis pedibus, plebs crebra frequentat,
Quam movet interius religionis amor.

Turselline the Jesuite hath written five Bookes of the Loretan holies and miracles, which some superstitious zelote hath translated into English.

Unto this falsly patronized Chappell, they offer yeerely many rich gifts, amounting to an unspeakable value, as Chaines, and Rings of Gold and Silver, Rubies, Diamonds, silken Tapestries, and such like. The Jesuiticall and Pœnitentiall Fathers receive all, but who so injoy all, let Camera reverenda Romana, grant certification to this Loretan avariciousnesse, who fill their coffers twice in the yeere therewith. My foure Pilgrimes having performed their ceremoniall customes, came backe laughing, and asked why I did not enter? But I as unwilling to shew them any further reason, demanded what the matter was? O (said the Italians) Jurando per il Cielo è Iddio Sacratissimo; This is the House wherein the Virgin Marie dwelt in Galile: and to the confirmation of these words shewed me a Booke, out of which I extracted these Annotations.

Damnable illusions of Loreta.

This Chappell, they hold it to be the house, in which Mary was annunced by Gabriel, and wherein she conceived Jesus, by operation of the holy Ghost. And in the meane time, that devotion waxed scant, amongst the Christians of the Primitive Church, in the Holy Land:

Many strangers tyrannizing over the territories of Canaan, as Heraclius, Costroes King of Persia, Saracens, and Harancone King of Egypt; it came to passe in the yeere of our Lord 1291. and in the time of Pope Nicholas the fourth, that it being shaken off the foundation, was transported miraculously by Angels in the night, from Nazareth in Gallile, to Torsalto in Slavonia. And in the morning, Sheepheards comming to the place of pastorage, found this house, wherewith being astonished, they returned in haste, and told S. George Allesandro, the Prior of Torsalto, who in that meane while was lying sicke. He being stricken in admiration with these newes, caused himselfe to be borne thither, and laid before the Altar, and falling in a marvellous trance, the Virgin Mary by a heavenly Vision appeared to him, saying after this manner:

A false assertion.

A Simonaicall Vision.

A Papisticall dream'd of Oration.

Behold, thou hast often pierced the heavens, with invocations for thy reliefe, and now I am come, not onely to restore thee to thy health, but also to certifie thee, that thou doubt nothing of this House; for it is holy in respect of me, the chaste immaculate Virgin, ordained before all eternitie, to be the Mother of the most High. It was in this Chamber my Mother Anna conceived me, nourished me, and brought me up, in singing Psalmes, Hymns, & Praises to the glory of God: and also I kept in this roome the blessed infant Jesus, very God, and very Man, without any grievance or paine, brought him up with all diligent observation: And when cruell Herod sought the babes life, by the advertisement of the Angell, I, and my husband Joseph, who never knew my body, fled with him downe to Egypt. And after his passion, death, and ascension to Heaven, to make a reconciliation of humane nature, with the Court Celestiall: I staied in this house with John, and the other Disciples: Who considering after my death, what high mysteries had beene done into it, consecrated and converted the same to a Temple, for a commemoration of Christs sufferings, the chiefe of Martyrs. Also that resplending Image thou

seest, was made by S. Luke (my familiar) for eternizing the memory of my portraiture as I was alive, by the commandement of him, who doth all things, and shall conserve this sacred Image to the worlds end: That Crosse of Cedar, which standeth at the side of the little westerne window, was made by the Apostles: These Cinders in the Chimney touch not, because they are the fragments of the last fire I made on earth: And that Shelfe whereon my linnen cloathes, and prayer Bookes lay, Let no person come neere it, for all these places are sanctified and holy. Wherefore my Son, I tell thee, Awake, and goe, recite the same which I have told thee unto others; and to confirme thy beliefe therein, the Queene of Heaven giveth thee freely thy health.

The shamefull opinions of the Papists concerningLoreta.

Frier Alexander being ravished (say they) with this Vision, went and reported it to Nicholas Frangipano, Lord of that Country. And incontinently he sent this Prior and other foure Friers to Nazareth, whereby he might know the truth thereof, but in that journey they died. The Virgin Mary perceiving their incredulitie, caused Angels the second time to transport the house over the gulfe of Venice, to a great wood neere by the Sea side, in the territory of Riginati. Which, when the Countrimen had found, and remarking the splendor of the illuminating Image, dispersed these newes abroad. And the Citizens of Riginati, having seene what great miracles were daily done, by the vertue of this Chappell, imposed to it this name, Madonna di Loretta. A little while after the people resorting to it with rich gifts, there hanted in the wood many theeves, and cut-throates, who robd and murdred the Pilgrims. Which innocent spilt bloud, pricking her to the heart, shee made the Angels transport it the third time, & set it on the top of a little Mountain, belonging to two brethren in heritage: But they upon a day quarrelling, & discording, about the utility of the offerings to this house, the Angels did remove it the fourth time, & placed it in a high broad way, where it standeth unremoved to this day. This was confirmed by

Foure times transported.

[II. x. 1834.]

A confirmation by the Popes. the Papall Authoritie to bee of an undoubted truth, after a hundred and fiftie three yeeres deliberation. I have added nothing to the Authors description, but onely collected these speciall Warrants.

I embarqued at Ancona, in a Frigato; and by accident I heere encountred with a most courteous and discreet Gentleman James Arthur,* whose companie was to me most acceptable, wee arrived at Saint Markes place in Venice.

**Borne at St. Andrew in Scotland.*

AFter foure and twentie dayes attendance, and expecting for passage, I embarqued in a Carmoesalo, being bound to Zara Nova in Dalmatia.

Zara is the Capitall Citie of Dalmatia, called of old Jadara: the Inhabitants are governed by a Camarlingo, in the behalfe of Venice. The walls whereof, are strongly rampired with earth; surpassing the tops of the stone worke: and fortified also with high Bulwarkes, and planted Cannons on elevated rampires of earth: which are above fortie Cubites higher then the walls and Bulwarkes, standing in the foure severall corners of the Citie.

From Zara I embarqued in a small Frigot bound for Lesina, with five Slavonian Marriners, who sometimes sayled, and sometimes rowed with Oares: In our way wee passed by the Ile of Brazza, which is of no great quantitie, but fertile enough for the Inhabitants, and kept by a Gentleman of Venice. It lyeth in the mouth of the Gulfe Narento, that divideth Dalmatia from Slavonia. Many conceive in effect that these two Kingdomes are all one, but I hold the contrary opinion, both by experience and by antient Authors. Having passed Cape di Costa, which is the beginning of Slavonia. I saw upon my right hand, a round Rocke of a great height, in forme of a Pyramide.

Brazza.

Pomo.

The Iles Tremiti. A little beyond that Rocke, I saw the three Iles Tremiti: The chiefest whereof is called Teucria, but they are vulgarly called the Iles of Diomedes, who was King

of Etolia. They are right opposite to Mount Gargano, now called Saint Angelo, and distant from the maine land of Pulia in Italie about nine miles.

The poore Slavonians being fatigated in their hunger-starving Boat, with extraordinary paines (for we had three dayes calme, which is not usually seene in these Seas) were inforced to repose all night, at the barren Ile of Saint Andrew. This Ile is of Circuit foure miles but not Inhabited: the excessive Raine that fell in the Evening made us goe on shoare, to seeke the coverture of some Rocke; which found, wee lay all night on hard stones, and with hungry bellies: for our provision was spent. The breach of day giving comfort to our distressed bodies, with favourable windes at the Garboe ponente, we set forward, and about midday wee arrived in the Port of Lesina, of which the Ile taketh the name. *Saint Andrew.*

This Ile of Lesina is of Circuit, a hundred and fiftie miles, and is the biggest Iland in the Adriaticke Sea. It is exceeding fertile and yeeldeth all things plentifully, that is requisite for the sustenance of man. The Citie is unwalled, and of no great quantitie, but they have a strong fortresse, which defendeth the Towne, the Haven, and the vessels in the rode. The Governour who was a Venetian, after he had enquired of my intended Voyage, most courteously invited me three times to his Table, in the time of my five dayes staying there. And at the last meeting, he reported the storie of a marvellous mis-hapen Creature borne in the Iland, asking, if I would goe thither to see it: Wherewith (when I perfitely understood the matter) I was contented: The Gentleman honoured me also with his company, and a Horse to ride on, where when we came, the Captaine called for the Father of that Monster, to bring him forth before us. Which unnaturall Child being brought, I was amazed in that sight, to behold the deformitie of Nature; for below the middle part there was but one Bodie, and above the middle there was two living Soules, each one seperated from another with severall members. Their heads were both of one big- *Ile Lesina.* *A Monster borne in Lesina. Clyssa.*

nesse, but different in Phisnomie: The belly of the one joyned with the posteriour part of the other, and their faces looked both one way, as if the one had carried the other on his back, and often before our eyes, hee that was behind, would lay his hands about the necke of the formost. Their eyes were exceeding big, and their hands greater then an Infant of three times their age. The excrements of both Creatures, issued forth at one place, and their thighes and legges of a great growth, not semblable to their Age, being but sixe and thirtie dayes old; and their feet were proportionably made like to the foot of a Camell, round, and cloven in the middest. They received their food with an insatiable desire, and continually mourned with a pitifull noise; that sorrowfull man told us, that when the one slept, the other awaked, which was a strange disagreement in Nature. The Mother of them bought deerly that birth, with the losse of her owne life; and as her Husband reported, unspeakable was that torment shee endured, in that wofulwrestling paine. I was also informed afterwards, that this one or rather twofold wretch lived but a short while.

I hired a Fisher-boat to goe over to Clissa, being twelve miles distant. This Ile of Clissa is of length twentie, and of circuit three score miles: It is beautified with two profitable Sea-ports, and under the Signiorie of Venice. Upon the South-side of this Iland lyeth the Ile Pelagusa.

Departing from thence in a Carmoesalo bound to [II. x. 1835.] Ragusa, wee sayled by the three Iles Brisca, Placa, Igezi; And when we entred into the Gulfe of Cataro, we fetched *Melida.* up the sight of the Ile Melida, called of old Meligna. Before wee could attaine unto the Haven, wherein our purpose was to stay all night, we were assayled on a sodaine with a deadly storme: Insomuch that every swallowing wave threatened our death, and bred in our brests an intermingled sorrow of feare and hope. The winds becomming calme, and our desired safetie enjoyed, we set forward in the Gulfe of Cataro, and sayled by the

Ila Curzola. In this Iland I saw a walled Towne called Curzola, which hath two strong Fortresses to guard it. It is both commodious for the traffique of Merchandise they have, and also for the fine Wood that groweth there, whereof the Venetian Ships and Gallies are made: An Iland no lesse delightfull then profitable; and the two Governours thereof, are changed every eighteene moneths, by the State of Venice. *Curzola.*

It was of old called, Curcura, Melana, and of some Concira nigra; but by the Modernes, Gurzola. Continuing our course, wee passed by the Iles Sabionzello, Torquolla, and Catza Augusta, appertaining to the Republike of Ragusa. They are all three well inhabited, and fruitfull, yeelding Cornes, Wines, and certaine rare kindes of excellent Fruits. It is dangerous for great Vessels to come neare their Coasts, because of the hidden shelves that lie off in the Sea, called Augustini, where divers ships have beene cast away in foule weather; upon the second day after our loosing from Clissa, we arrived at Ragusa.

Ragusa is a Common-weale governed by Senators, and a Senate Counsell: It is wonderfull strong, and also well guarded, being scituate by the Sea-side, it hath a fine Haven and many goodly shippes thereunto belonging. The greatest Traffique they have, is with the Genueses. Their Territorie in the firme land is not much, in respect of the neighbouring Turkes, but they have certaine commodious Ilands, which to them are profitable. And notwithstanding of the great strength and riches they possesse, yet for their better safegard and liberty, they pay a yeerely tribute unto the great Turke, amounting to fourteene thousand Chickenes of Gold: yea, and also they pay yeerely a tributarie pension unto the Venetians, for the Iles reserved by them in the Adriaticall Gulfe. The most part of the civill Citizens, have but the halfe of their heads bare, but the baser sort are all shaven. *Ragusa.*

This Citie is the Metropolitan of the Kingdome of Slavonia. Slavonia was first called Liburnia, next Iliria, of Ilirio the sonne of Cadmus: But lastly, named Slavonia, *Slavonie.*

of certaine Slaves, that came from Sarmatia passing the River Danubio, in the time of the Emperour Justinian. So much as is called Slavonia, extendeth from the River Arsa in the West, the River Drino in the East, on the South bordereth with the Gulfe of Venice, and on the North with the Mountaines of Croatia: These Mountaines divide also Ragusa from Bosna.

The next two speciall Cities in that Kingdome, are Sabenica and Salona. The Slavonians are of a robust Nature, Martiall, and valiant fellowes, and a great helpe to maintaine the right and libertie of the Venetian state. From Ragusa I embarqued in a Tartareta, loaden with Cornes, and bound to Corfu, being three hundred miles distant.

In all this way we found no Iland, but sayled along the maine land of the Ilirian shoare: having passed the Gulfe of Cataro, and Capo di Fortuna, I saw Castello novo, which is a strong Fortresse, scituate on the top of a Rocke: wherein one Barbarisso, the Captaine of Solyman, starved to death foure thousand Spaniards. Having left Ilyria and Valona behind us, wee sayled by Capo di Palone. This high land is the furthest part of the Gulfe of Venice, and opposite against Capo di Sancta Maria, in Pulia, each one in sight of another, and fourteene leagues distant. Continuing our Navigation, we entred into the Sea Ionium, and sayled along the Coast of Epire, which was the famous Kingdome of the Epirotes. This is the first land of Greece, and upon the sixt day after our departure from Ragusa, we arrived at Corfu.

Corfu. Corfu is an Iland, no lesse beautifull then invincible: it lyeth in the Sea Ionean, the Inhabitants are Greekes, and the Governours Venetians. This Ile was much honoured by Homer, for the pleasant Gardens of Alcivo, which were in his time: it is of Circuit one hundred and twentie, and fiftie miles in bredth. The Citie Corfu, from which the Ile hath the name, is scituate at the foot of a Mountaine, whereupon are builded two strong Fortresses, and invironed with a naturall Rocke: the one

Two strong Castles in the Ile Corfu.

is called Fortezza nova, and the other Fortezza vechia: they are well governed and circumspectly kept, least by the instigation of the one Captaine, the other should commit some treasonable effects: and for the same purpose, the Governours of both Castles, at their Election, before the Senatours of Venice are sworne; neither privatly nor openly to have mutuall Conference; nor to write one to another for the space of two yeares, which is the time of their Government. These Castles are inaccessable and unconquerable, if that the Keepers be loyall, and provided with Naturall and Martiall furniture. They are vulgarly called, The Forts of Christendome, by the Greekes; but more justly, The strength of Venice: for if these Castles were taken by the Turkes, the Trade of the Venetian Merchants would bee of none account; yea, the very meane to overthrow Venice it selfe.

From thence, I embarked in a Greekish Carmoesalo, with a great number of passengers, Greekes, Slavonians, Italians, Armenians, and Jewes, that were all mindfull to Zante.

Biding farewell to Zante, I embarked in a Frigato going to Petrasso in Morea, which is called Peloponnesus: and by the way in the Gulfe Lepanto (which divideth Etolia and Morea: the chiefest Citie in Etolia is called Lepanto: from thence Westward by the Sea-side, is Delphos, famous for the Oracle of Apollo) wee sayled by the Iles Echinidi, but by Moderne Writers, Curzolari: where the Christians obtained the Victorie against the Turkes, for there did they fight, after this manner. [II. x. 1836.]

The Battell betweene the Christians and Turkes at Lepanto.

In the yeere 1571. and the sixth of October, John Duke of Austria, Generall for the Spanish Gallies, Marco Antonio Colonna, for Pope Pio Quinto; and Sebastiano Veniece, for the Venetian Armie, convened altogether in Largostolo at Cephalonia: having of all two hundred and eight Gallies, sixe Galliasses, and five and twentie Frigots. After a most resolute deliberation, these three Generals went with a valiant courage to encounter with the Turkish Armado, on the Sunday morning the seventh of October:

who in the end through the helpe of Christ, obtayned a glorious Victorie. In that Fight there was taken and Drowned one hundred and eightie of Turkish Gallies; and there escaped about the number of sixe hundred and fiftie Ships, Gallies, Galeotes, and other Vessels: there was fifteene thousand Turkes killed, and foure thousand taken Prisoners, and twelve thousand Christians delivered from their slavish Bondage. In all, the Christians but loosed eleven Gallies, and five thousand slaine. At their returne to Largostolo, after this victorious Battell, the three Generals divided innumerable spoyles, to their well-deserving Captaines and worthy Souldiers.

After my arrivall in Peterasso, the Metropolitan of Peloponnesus, I left the turmoyling dangers of the intricated Iles of the Ionean and Adriaticall Seas, and advised to travell in the firme Land of Greece, with a Caravan of Greekes that was bound for Athens. But before hee admitted me into his companie, he was wonderfull inquisitive, for what cause I travelled alone? and of what Nation I was? To whom I soberly excused, and discovered my selfe with modest answers. Which pacified his curiositie; but not his avaritious minde: for under a pretended protection he had of me, hee extorted the most part of my money from my purse, without any regard of Conscience.

[II. x. 1837.] In the first, second, and third daies Journeying, we had faire way, hard lodging, but good cheere, and kind entertainment for our money: But on the fourth day, when wee entred in the Hilly and barren Countrie of Arcadia; for a daies Journie we had no Village, but saw abundance of Cattell without Keepers. In this Desart way, I beheld many singular Monuments, and ruinous Castles, whose names I knew not, because I had an ignorant Guide: But this I remember, amongst these Rockes my belly was pinched, and wearied was my bodie, with the climbing of fastidious Mountaines, which bred no small griefe to my breast. Yet notwithstanding of my distresse, the remembrance of these sweet seasoned Songs of Arcadian Shepherds, which

Although Arcadia in former times was pleasant, yet it is now for the most part wast and disinhabited.

pregnant Poets have so well penned, did recreate my fatigated corps, with many sugred suppositions. These sterile bounds being past, we entred in the Easterne Plaine of Morea, called anciently Sparta, where, that sometimes famous Citie of Lacedemon flourished, but now sacked, and the lumpes of ruines and memorie onely remaynes. Marching thus, wee left Modena, and Napoli on our right hand, toward the Sea side, and on the sixt day at night, we pitched our Tents, in the disinhabited Villages of Argo and Micene, from the which unhappie Helene was ravished. Heere I had the ground to be a Pillow, and the World-wide-fields to bee a Chamber, the whirling-windy-skies, to be a roofe to my Winter-blasted lodging, and the humide vapours of cold Nocturna, to accompany the unwished-for-bed of my repose.

Lacedemon in Sparta.

In all this Countrie I could find nothing, to answere the famous Relations, given by ancient Authors, of the excellencie of that Land, but the name onely; the barbarousnesse of Turkes and Time, having defaced all the Monuments of Antiquitie: No shew of honour, no habitation of men in a honest fashion, nor possessors of the Countrie in a Principalitie. But rather Prisoners shut up in Prisons, or addicted slaves to cruell and tyrannicall Masters.

Departing from Argo, upon the seventh day wee arrived at Athens: Athens is still inhabited, standing in the East part of Peloponnesus, neere to the Frontiers of Macedon: It was first called Cecropia, and lastly Athens of Minerva. This Citie was the Mother and Wel-spring of all Liberall Arts and Sciences, but now altogether decayed: The circuit of old Athens hath beene according to the fundamentall Wals yet extant about sixe Italian miles, but now of no great quantitie, nor many dwelling Houses therein. They have abundance of all things, requisite for the sustenance of humane life, of which I had no small proofe: for these Athenians or Greekes, exceeding kindly banqueted me foure daies, and furnisht mee with necessarie provision for my Voyage to Creta. And also transported mee by

Athens. See of it my Pilgrimage l. 3. c. 14. Simdor Cabasidas writes that there are 70. Dialects of Moderne Greeke, the worst of which is that of Athens.

Kind Athenians.

Sea in a Brigandino freely to Serigo, being foure and fortie miles distant.

Serigo is an Island in the Sea Cretico. It was anciently called Cytherea. It is of circuit sixtie miles, having but one Castle called Capsallo: which is kept by a Venetian Captaine: here it is said that Venus did first inhabit, and I saw the ruines of her demolished Temple on the side of a Mountaine yet extant. A little more downward below this Temple of Venus, are the relikes of that Palace, wherein Menelaus did dwell, who was King of Sparta, and Lord of this Ile. The Greekes of the Ile told me there *Wild Asses.* were wild Asses there, who had a stone in their heads, which was a sovereigne remedie for the Falling-sicknesse, and good to make a woman be quickly delivered of her birth.

THe Ile of Candy was called Creta: It is a most famous and ancient Kingdome: By moderne Writers, it is called Queene of the Iles Mediterrane: It had of old a hundred Cities, whereof it had the name Hecatompolis, but now onely foure, Candia, Canea, Rethimos, and Scythia, the rest are but Villages and Bourges. It is of length, to wit, from Capo Ermico in the West, called by Plinie, Frons arietis, and Capo Salomone in the East, two hundred and fortie miles, large threescore, and of circuite sixe hundred and fiftie miles. This is the chiefest Dominion, belonging to the Venetian Republike: In every one of these foure Cities there is a Governour, and two *A description of Candie.* Counsellors, sent from Venice every two yeeres. The Countrey is divided into foure parts, under the jurisdiction *See the Map. sup. pag. 1384.* of the foure Cities, for the better administration of Justice: and they have a Generall, who commonly remayneth in the Citie of Candie (like to a Vice-roy) who deposeth or imposeth Magistrates, Capitaines, Souldiers, Officers, and others whatsoever, in the behalfe of Saint Marke, or Duke of Venice. The Venetians detaine continually a strong Guard, divided in Companies, Squadrons, and Garrisons, in the Cities and Fortresses of the Iland:

which doe extend to the number of twelve thousand Souldiers kept, not only for the incursion of Turkes, but also for feare of the Cretans or Inhabitants, who would rather if they could (as some say) render to the Turke, then to live under the subjection of Venice. This Ile produceth the best Malvosey, Muscadine, and Leaticke, that supposedly are in the World. It yeeldeth Orenges, Limons, Melons, Citrons Grenadiers, Adams Apples, Raisins, Olives, Dates, Honey, Sugar, Vua di tre Volte, and all other kinds of fruit in abundance. But the most part of their Cornes are brought yeerely from Archipelago and Greece. This much of the Ile in generall; and now in respect of my travelling two times through the bounds of the whole Kingdome, which was never before atchieved by any Traveller of Christendome; I will as briefly as I can in particular relate a few of these miseries indured by me in this Land, with the nature and qualitie of the people.

This aforesaid Carabusa, is the principall Fortresse of Creta, being of it selfe invincible, and is not unlike to the Castle of Dunbertan, which standeth at the mouth of Clyd; upon which River the most worthy renowmed, and anciently ennobled Citie of Lanerke is situated: For it is environed with a Rocke higher then the wals, and joyneth with Capo Ermico: having learned of the Theevish way, I had to Canea, I advised to put my money in exchange, which the Captaine of that strength, very courteously performed; And would also have diswaded mee from my purpose, but I by no perswasion of him would stay. From thence departing, scarcely was I advanced twelve miles in my way, when I was beset on the skirt of a Rockie Mountaine, with three Greeke Renegadoes, and an Italian Bandido: who laying hands on me, beat me most cruelly, robbed me of all my clothes, and stripped me naked, using many invective speeches. At last, the Italian perceiving I was a stranger, and could not speake the Cretan Tongue, began to aske mee in his owne Language, where was my money? To whom I [II. x. 1838.]

The old and famous Citie of Lanerke.

soberly answered, I had no more then he saw, which was eightie Bagantines: But he not giving credit to these words, searched all my clothes, and Budgeto, yet found nothing except my Linnen, and Letters of recommendation, I had from divers Princes of Christendome: Which when he saw, did moove him to compassion, and earnestly entreated the other three Theeves to grant me mercie, and save my life: A long deliberation being ended, they restored backe againe my Pilgrimes clothes, and Letters, but my blue Gowne and Bagantines they kept: Such also was their theevish courtesie toward mee, that for my better safegard in the way, they gave me a stamped piece of Clay, as a token to shew any of their companions, if I encountred with them; for they were about twentie Rascals of a confederate band, that lay in this Desart passage. Leaving them with many counterfeit thankes, I travelled that day seven and thirtie miles, and at night attained to the unhappy Village of Pickhorno: where I could have neither meate, drinke, lodging, nor any refreshment to my wearied bodie. These desperate Candiots thronged about mee gazing (as though astonished) to see mee both want companie, and their Language, and by their cruell lookes, they seemed to bee a barbarous and uncivill people. For all these High-landers of Candie, are tyrannicall, bloud-thirstie, and deceitfull. The consideration of which, made me to shun their villanie, and privately sought for a secure place of repose in a darke Cave by the Seaside; in which I lay till morning with a crazed bodie, and hungrie belly.

A happie deliverance from Theeves.

Upon the appearing of the next Aurora I embraced my unknowne way, and about midday came to Canea: Canea is the second Citie of Creete, exceeding populous, well walled, and fortified with Bulwarkes: It hath a large Castle, contayning ninety seven Palaces, in which the Rector and other Venetian Gentlemen dwell. There lie continually in it seven Companies of Souldiers, who keepe Centinell on the wals, guard the Gates, and Market places of the Cities: Neither in this Towne nor Candia, may any

Canea.

HONDIUS HIS MAP OF MOREA

A.D. 1614.

Countrey Peasant enter with weapons (especially Harquebuzes) for that conceived feare they have of Treason. Truly this Citie may equall in strength, either Zara in Dalmatia, or Luka, or Ligorne, both in Tuscana: for these foure Cities are so strong, that in all my travels I never saw them matched. They are all well provided with Artillery, and all necessary things for their defence, especially Luka, which continually reserves in store provision of victuals for twelve yeeres siege. Being here disappointed of transportation to Archipelago, I advised to visit Candie: and in my way I saw the large Haven of Suda, which hath no Towne or Village, save onely a Castle, situated on a Rocke in the Sea, at the entry of the Bay: the bounds of that Harbour may receive at one time above two thousand ships and Gallies, and is the onely Key of the Iland: for the which place, the King of Spaine hath oft offered an infinite deale of money to the Venetians, whereby his Navie which sometimes resort in the Levante, might have accesse and reliefe; but they would never grant him his request.

Foure strong Cities.

Upon the third dayes journey from Canea, I came to Rethimos; This Citie is somewhat ruinous, and unwalled, but the Citizens have newly builded a strong Fortresse, which defendeth them from the invasion of Pirates: it standeth by the Sea side, and in the yeere 1597. it was miserably sacked, and burned with Turkes. Continuing my Voyage, I passed along the skirt of Mount Ida, accompanied with Greekes who could speake the Italian Tongue, on which, first they shewed me the Cave of King Minos, but some hold it to be the Sepulchre of Jupiter. That Groto is of length eightie paces, and eight large: This Minos was said to be the Brother of Radamanthus, and Sarpedon; who, after their succession to the Kingdome, established such equitable lawes, that by Poets they are feigned to be the Judges of Hell. I saw also there, the place where Jupiter (as they say) was nourished by Amalthes, which by Greekes is recited, as well as Latine Poets. Thirdly, they shewed me the Temple of Saturne,

Rethimos.

Minos.

Saturne.

which is a worke to be admired, of such Antiquitie, and as yet undecayed; who (say they) was the first King that inhabited there. And neere to it, is the demolished Temple of Matelia, having this superscription above the doore, yet to be seene Make cleane your feet, wash your head and enter. Fourthly, I saw the entrie to the Labyrinth of Dedalus, which I would gladly have better viewed, but because wee had no Candlelight, we durst not enter: for there are many hollow places within it; so that if a man stumble, or fall, he can hardly be rescued: It is cut forth with many intricating wayes, on the face of a little hill, joyning with Mount Ida.

Labyrinth of Crete.

[II. x. 1839.] *Ida.*

Mount Ida is the highest Mountaine in Creta, and by the computation of Shepherds feete, amounteth to sixe miles of height: It is over-clad even to the top with Cypresse trees, and good store of medicinable herbs: insomuch that the beasts which feed thereupon, have their teeth gilded, like to the colour of Gold: It is said by some Historians, that no venemous animall can live in this Ile; but I saw the contrarie: for I kild upon one day two Serpents and a Viper: Wherefore many build upon false reports, but experience teacheth men the truth. Descending from this Mountaine, I entred in a faire Plaine beautified with many Villages; in one of which I found a Grecian Bishop, who kindly presented me with Grapes of Malvasie, and other things, for it was in the time of their Vintage. To carrie these things hee had given mee, hee caused to make readie an Asse, and a Servant, who went with mee to Candie, which was more then fifteene miles from his House. True it is, that the best sort of Greekes, in visiting other, doe not use to come emptie handed, neither will they suffer a stranger to depart, without both gifts and Convoy.

Candie.

Candie is a large and famous Citie, situated on a Plaine by the Sea side, having a goodly Haven for ships, and a faire Arsenall wherein are six and thirtie Gallies: It is exceeding strong, and daily guarded with two thousand Souldiers, and the Wals in compasse are about three

leagues: Candie is distant from Venice thirteene thousand miles, from Constantinople seven hundred, from Famagosta in Cyprus sixe hundred, from Alexandria in Ægypt five hundred, and from the Citie of Jerusalem nine hundred miles. The Candeots through all the Iland, make Mustars every eighth day, before the Serjant Majors, or Officers of the Generall, and are well provided with all sorts of Armour; yea, and the most valorous people that hight the name of Greekes. It was told me by the Rector of Candie, that they may raise in Armes of the Inhabitants (not reckoning the Garrisons) above sixtie thousand men, all able for Warres, with fiftie foure Gallies, and twentie foure Galleots for the Sea. In all my travels through this Realme, I never could see a Greeke come forth of his house unarmed: and after such a martiall manner, that on his head hee weareth a bare steele Cap, a Bow in his hand, a long Sword by his side, a broad Poynard overthwart his belly, and a round Target hanging at his Girdle. They are not costly in Apparell, for they weare but Linnen Clothes, and use no Shooes, but Bootes of white Leather: by nature they are craftie and subtile, as Paul mentioneth, Titus, 1. 12. Their Harvest is our Spring: for they manure the ground, and sow the Seed in October, which is reaped in March and Aprill. Being frustrate of my intention at Candie, I was forced to returne to Canea, where I stayed five and twentie dayes before I could get passage, for I purposed to view Constantinople. I travelled on foot in this Ile more then foure hundred miles, and upon the fiftie day after my first comming to Carabusa, I embarked in a Fisher-boate that belonged to Milo, being a hundred miles distant, which had beene violently driven thither with stormie weather.

Note.

Milo was called by Aristotle, Melada; and by others, Mimalida, Melos: And lastly, Milo; because of the fine Mil-stones that are got there, which are transported to Constantinople, Greece, and Natolia. This Ile is one of the Iles Cyclades, or Sporades, but more commonly Archipelago, or the Arch-Ilands, and standeth in the beginning

Archipelago.

of the Ægean Sea: The Inhabitants are Greekes, but slaves to the Turke, and so are all the fifty three Iles of the Cyclades, save onely Tino, which holdeth of the Venetians.

Milo. From Milo I came to Zephano, an Iland of circuit about twentie miles: The Inhabitants are poore, yet kind people:

Red Partridges. There are an infinite number of Partridges within this Ile, of a reddish colour, and bigger then ours in Britaine: They are wild, and onely killed by small shot; but I have

Flocks of tame Partridges. seene in other Ilands flockes of them feeding in the fields, and usually kept by Children: Some others I have seene in the streets of Villages, without any Keeper, even as

Fountaines of Oile. our Hens doe with us. I saw Fountaines heere, that naturally yeeld fine Oyle which is the greatest advantage the Islanders have.

Parir. From thence I embarked, and arrived at Angusa, in Parir: This Ile is fortie miles long, and sixe miles broad: being plentifull enough in all necessary things for the use of man: In Angusa I stayed sixteene dayes, stormested with Northerly winds; and in all that time I never came in bed: for my lodging was in a little Church without the Village, on hard stones; where I also had a fire, and dressed my meate. The Greekes visited me oftentimes, and intreated me above all things, I should not enter within the bounds of their Sanctuarie; because I was not of their Religion. These miserable Islanders, are a kind of silly poore people; which in their behaviour, shewed the necessitie they had to live, rather then any pleasure in their living. From thence I arrived in the Ile of Mecano, where I but onely dined, and so set forward to Zea. Symonides the Poet, and Eristato the excellent Physician, were borne in it. The next Ile of any note we touched at, was Tino: This Iland is under the Signorie of Venice, and was sometimes beautified with the Temple of Neptune. By Aristotle it was called Idrusa; of Demosthenes and Æschines, Erusea: It hath an impregnable Castle, builded on the top of a high Rocke; so that the Turkes by no meanes can conquer it.

From this Ile I came to Palmosa, sometime Pathmos, which is a Mountaynous and barren Iland: It was heere that Saint John wrote the Revelation after hee was banished by Domitianus the Emperour. Thence I imbarked to Nicaria, and sailed by the Ile Scyro; which of olde was the Signiory of Licomedes, and in the Habit of a Woman, was Achilles brought up heere: who in that time, begot Pyrrhus upon Deidamia, the Daughter of Licomedes, and where the crafty Ulysses did discover this fatall Prince to Troy. As we fetched up the sight of Nicaria, wee espied two Turkish Galliots, who gave us the Chace, and pursued us straight unto a Bay, betwixt two Mountaines, where we left the loaden Boat, and fled to the Rockes: But in our flying, the Master was taken, and other two old men; whom they made Captives and Slaves: and also seized upon the Boat, and all their goods: The number that escaped, were nine persons. This Ile Nicaria, was anciently called Doliche, and Ithiosa, and is somewhat barren; having no Sea-port at all: It was here, the Poets feigned, that Icarus the Sonne of Dedalus fell, when as hee tooke flight from Creta, with his borrowed wings, of whom it hath the name. Expecting certaine dayes here, in a Village called Laphantos, for passage to Sio, at last I found a Brigandino bound thither, that was come from the fruitfull Ile of Stalimene, of old Lemnons, wherein I imbarked, and sailed by the Ile Samos, which is opposite to Caria, in Asia Minor: It is of circuit one hundred and sixtie, and of length fortie miles: It was of old named Drivsa, and Melanphilo, in which was Pythagoras the Philosopher, and Lycaon the excellent Musitioner borne.

Pathmos.

[II. x. 1840.]

Nicario.

Greekes taken Captives.

Icarus.

As we left the Ile Veneco on our left hand, and entred the Gulfe betweene Sio and Eolida, there fell downe a deadly storme, at the Greco è Levante, which split our Mast, carrying Sailes and all over-boord: Whereupon every man looked (as it were) with the stampe of death in his pale visage. The tempest continuing (our Boat not being able to keepe the Seas) wee were constrained to seeke into a Creeke betwixt two Rockes, for safetie of our

Shipwrack.

lives; where, when wee entred, there was no likelihood of reliefe: for we had a shelfie shoare, and giving ground to the Anchors, they came both home. The sorrowfull Master seeing nothing but shipwracke, tooke the Helme in hand, directing his course to rush upon the face of a low Rocke, whereupon the Sea most fearefully broke. As wee touched, the Mariners contending who should first leape out, some fell overboord, and those that got Land, were pulled backe by the reciprocating waves: Neither in all this time durst I once move; for they had formerly sworne, if I pressed to escape, before the rest were first forth, they would throw me head-long into the Sea: So being two wayes in danger of death, I patiently offered up my Prayers to God.

At our first incounter with the Rockes (our fore-deckes, and Boates Gallerie being broke, and a great Lake made) the recoyling waves brought us backe from the shelfes a great way; which the poore Master perceiving, and that there were seven men drowned, and eleven persons alive, cried with a loud voice: Be of good courage, take up Oares, and row hastily; it may bee, before the Barke sinke, we shall attaine to yonder Cave. Every man working for his owne deliverance (as it pleased God) we got the same with good fortune: for no sooner were we disbarked, but the Boat immediately sunke. There was nothing saved but my Coffino, which I kept alwaies in my armes; for the which safetie of my things, the Greekes were in admiration. In this Cave, which was thirtie paces long, within the Mountaine, we abode three daies, without both meate and drinke: upon the fourth day at morne, the tempest ceasing, there came Fisher-boates to relieve us, who found the ten Greekes almost famished for lacke of foood.

The dead men being found on shoare, we buried them, and I learned at that instant time, there were seventeene Boats cast away on the Coast of this Iland, and never a man saved: in this place the Greekes set up a stone Crosse in the memoriall of such a wofull mischance, and mourned

heavily, fasting and praying. I rejoycing, and thanking God for my safetie (leaving them sorrowing for their friends and goods) tooke Journey through the Iland to Sio: for so is the Citie called. In my way I past by an old Castle standing on a little Hill, named Gasbos, or Helias; where (as I was informed by two Greekes in my company) the Sepulchre of Homer was yet extant: for this is one of the seven Iles that contended for his birth: and I willing to see it, entreated them to accompany me thither; where, when we came, we descended by sixteene degrees into a darke Cell; and passing that, we entred in another foure squared Roome, in which I saw an ancient Tombe, whereon were ingraven Greeke Letters, which we could not understand for their Antiquitie; but whether it was this Tombe or not, I doe not know, but this they related.

The Tombe of Homer.

The Women of the Citie Sio, are the most beautifull Dames, of all the Greekes in the World, and greatly given to Venery: They are for the most part exceeding proud, and sumptuous in apparell, and commonly goe (even Artificers Wives) in Gownes of Sattin and Taffetay; yea of Cloth of Silver and Gold, and are adorned with Precious Stones and Gemmes, and Jewels about their neckes and hands. Their Husbands are their Pandors, and when they see any stranger arrive, they will presently demand of him, if hee would have a Mistris: and so they make Whoores of their owne wives, and are contented for a little gaine, to weare Hornes: such are the base mindes of ignominious Cuckolds: After some certaine dayes attendance, I imbarked in a Carmoesalo, bound for Nigroponti, which was forth of my way to Constantinople, but because I would gladly have seene Macedonia, I followed that determination: In our way wee sayled by Mytelene, an Iland of olde called Isa; next Lesbos: and lastly Mytelene, of Milet the Sonne of Phœbus.

The pride of Greekish Whoores.

Nigroponti is separated from the firme Land of Thessalia, with a narrow channell, over the which in one part there is a bridge that passeth betweene the Ile and the mayne continent, and under it runneth a marvellous swift

[II. x. 1841.]

current or tyde: Within halfe a mile of the Bridge I saw a Marble columne standing on the toppe of a little Rocke, whence (as the Ilanders tolde mee) Aristotle leaped in, and drowned himselfe, after that hee could not conceive the reason why this Channell so ebbed and flowed. This Ile bringeth forth in abundance, all things requisite for humane life, and decored with many goodly Villages. From thence I arrived at a Towne in Macedonia, called *Salonica.* Salonica, but of olde Thessalonica, where I staied five daies, and was much made of by the Inhabitants: It is a Citie full of rich commodities, and is the principall place of Thessalie, which is a Province of Macedon, together with Achaia and Myrmedon, which are two Provinces of the same. *Jewish Universitie.* There is an Universitie of Jewes here, who professe onely the Hebrew Tongue. About this Citie is the most fertile Countrey in all Greece.

In Salonica I found a Germe bound for Tenedos, in the which I embarked: As we sailed along the Thessalonian *Pernassus described.* Shoare, I saw the two topped Hill Pernassus, where it was said the nine Muses haunted: but as for the fountaine Helicon, I leave that to be searched, and seene by the imagination of Poets; for if it had beene objected to my sight, like an insatiable drunkard, I should have drunke up the streames of Poesie, to have enlarged my poore poeticall veine. The Mountaine it selfe is somewhat steepe and sterile, especially the two toppes, the one whereof is drie and sandie, signifying that Poets are alwayes poore and needie: The other top is barren and rockie, resembling the ingratitude of wretched and niggardly Patrons: the vale betweene the tops is pleasant and profitable, denoting the fruitfull and delightful soile, which painefull Poets, the Muses plowmen so industriously manure. A little more Eastward, as we fetcht up the Coast of Achaia, the Master of the vessell shewed mee a ruinous Village and Castle; where hee said the admired *Thebes.* Citie of Thebes had beene.

Upon the third day from Salonica, wee arrived in the *Tenedos.* Road of Tenedos, which is an Iland in the Sea Pontus or

Propontis: it hath a Citie called Tenedos, built by Tenes, which is a gallant place, having a Castle and a faire Haven for all sorts of Vessells: it produceth good store of Wines, and the best supposed to be in all the Southeast parts of Europe.

In Tenedos I met by accident, two French Merchants of Marseills, intending for Constantinople, who had lost their Ship at Sio, when they were busie at venereall tilting with their new elected Mistresses, and so a second remedie were glad to come thither in a Turkish Carmoesalo. The like of this I have seene fall out with Sea-faring men, Merchants and Passengers, who buy sometimes their too much folly with too deare repentance. They and I resolving to view Troy, did hire a Janizarie to be our conductor & protector, & a Greeke to be our Interpreter. Where when we landed, we saw here & there many relicts of old walls, as we travelled through these famous bounds. And as we were advanced toward the East part of Troy, our Greeke brought us to many Tombes which were mightie ruinous, and pointed us particularly to the Tombes of Hector, Ajax, Achilles, Troylus, & many other valiant Champions, with the Tombes also of Hecuba, Cresseid, and other Trojane Dames: Well I wote, I saw infinite old Sepulchres, but for their particular names and nomination of them I suspend, neither could I beleeve my Interpreter, sith it is more then three thousand and odde yeeres agoe that Troy was destroied: Hee shewed us also the ruines of King Priams Palace, and where Anchises the father of Æneas dwelt. At the North-east corner of Troy, which is in sight of the Castles of Hellesponte, there is a Gate yet standing, and a piece of a reasonable high Wall; upon which I found three pieces of rusted mony, which afterwards I gave to the two younger brethren of the Duke of Florence.

The Tombs of Trojans.

Where the pride of Phrygia stood, it is a most delectable Plaine, abounding now in Cornes, Fruits, and Wines, and may be called the Garden of Natolia: yet not populous, for there are but only five scattered Villages in

A description of Troy.

all that bounds: The length of Troy hath been, as may be discerned, by the fundamental Walls yet extant about twenty miles: the ruines of which are come to that Poeticall Proverbe: Nunc seges est ubi Troia fuit.

Leaving the Fields of noble Illium, we crossed the River of Simois, and dined at a village named Extetash; *Note.* I remember, discharging our covenant with the Janizarie, who was not contented with the former condition, the Frenchmen making obstacle to pay that which I had given, the wrathful Janizary belaboured them both with a cudgel, til the bloud sprung from their heads; & compelled them to double his wages. This is one true note to a traveller (whereof I had the ful experience afterward) that if he cannot make his own part good, he must alwaies at the first motion content these Raskalls; otherwise he will be constrained doubtlesse with strokes to pay twice as much: for they make no account of conscience, nor are ruled by the Law of compassion, neither regard they a Christian more then a dog: but whatsoever extortion or injurie they use against him, he must bee French like contented, bowing his head, and making a counterfeit shew of thanks, and happy too oftentimes, if so he escape. Hence we *Sestos and Abydos.* arrived at the Castles, called of old Sestos and Abydos, which are two Fortresses opposite to other, the one in Europe, the other in Asia, being a mile distant: They stand at the beginning of Hellesponte, and were also cog- [II. x. 1842.] nominate the Castles of Hero and Leander, which were erected in a commemoration of their admirable fidelitie in love. But now they are commonly called the Castles of Gallipoly, yea, or rather the strength of Constantinople, betweene which no Ship may enter without knowledge of the Captains: And at their returne they must stay three dayes before they are permitted to goe through. Betwixt the Castles and Constantinople is about fortie leagues: Here I left the two Frenchmen with a Greeke Barbour, and imbarked for Constantinople in a Turkish Frigato. The first place of any note I saw within these narrow Seas, was the ancient Citie of Gallipolis. After we had fetcht up

the famous Citie of Calcedon in Bithinia on our right hand; I beheld on our left, the prospect of that little world, the great Citie of Constantinople; which indeed yeeldeth such an outward splendor, to the amazed beholder, of goodly Churches, stately Townes, gallant Steeples, and other such things, whereof now the world make so great account, that the whole earth cannot equall it. Beholding these delectable objects, we entred into the channel of Bosphorus, which divideth Perah from Constantinople. And arriving at Tapanau, where all the Munition of the Great Turke lieth, I bade farewell to my company, and went to a lodging to refresh my selfe till morning.

Constantinople hath so often bin presented on this Stage, that now we will passe by it.

DEparting from Constantinople, I came to Cenchrea, being three hundred miles distant, where Saint Paul cut his haire, after his vow was performed, Act. 18. 18. from thence I went to Smyrna in Carmania, a famous Kingdome in Asia the Lesser: This Citie was one of the seven Churches mentioned Revelat. 2. 8. It is a goodly place, having a faire Haven for Ships: They have great trafficke with all Nations, especially for the fine Silke, Cotten-wool, and dimmetie brought to it by the Country Peasants, which strangers buy from them. Truely neere unto this Citie I saw such a long continuing Plaine, abounding in Corne, Wines, and all sorts of fruitful herbage, and so infinitely peopled, that me thought Nature seemed with the peoples industrie to contend, the one by propagating creatures, the other by admirable agriculture. Thiatyra, now called Tiria, one also of the seven Churches is not farre hence.

Smyrna.

From this Citie I imbarked in a Turkish Carmoesalo, bound for Rhodes. In our sayling along the Coast of Asia Minor, the first place of any note I saw, was the ruinous Citie of Ephesus; yet somewhat inhabited, and pleasantly adorned with Gardens, faire Fieldes, and greene Woods of Olive trees, which on the Sea doe yeeld a delectable prospect: It was one of the seven Churches, Revel. 2. 1. Over-against this Citie is the Ile Lango,

Ephesus.

Hippocrates. anciently called Coos, wherein the great Hippocrates was
Appelles. borne, and Appelles, the Painter most excellent. It is both fertile and populous, and of circuit about 80. miles. There is a kind of Serpent said to be in it so friendly unto the Inhabitants, that when the men are sleeping under the shadow of Trees they come crauling, and will linke or claspe themselves about their neckes and bodies, without doing any harme, neither when they awake are the beasts
Nixa. afraid. And neere to Lango is the Ile Nixa, of old Strangoli; and by some called Dionisa and Naxus; an Iland both fruitfull and delightfull. As we sailed by the West part of the Ile, a Greeke Passenger shewed mee the place, where (as hee said) Ariadne was deceived of Theseus, which is not farre from the irriguate Plaine of Darmille. Continuing our Navigation I saw a little Ile called Ephdosh, where the Turks told me, that al the Ilanders were naturally good swimmers, paying no more tribute to their Great Lord the Turke, save only once in the yere, there are certaine men and women chosen by a Turkish Captaine, who must swim a whole league right out in the Sea, and go downe to the bottome of the waters to fetch some token they have got ground: And if they shall happen to faile in this, the Iland will bee reduced againe to pay him yeerely rent. This I saw with mine eyes, whiles wee being calmed, there came a man and two women swimming to us more then a mile of way, carrying with them (drie above the water) baskets of Fruit to sell, the which made mee not a little to wonder. Contenting them for their ware, upon the ninth day after our departure from Smyrna, wee arrived at the Citie of Rhodes, so called of the Iland wherein it standeth.

Rhodes. Rhodes lieth in the Carpathian Sea; It was of old called Itbrea, Telchino and Phiula: Plinie saith it was called Rhodes, because there were certaine Fields of Roses in it; for Rhodes in the Greeke tongue signifieth a Floure: Not farre from the Citie I saw the relicts of that huge and
The great Colosse. admiredly-erected Idoll, named Collossus. This Ile of Rhodes was lost by the Maltazes, Anno Dom. 1522. and

ever since is in the fruition of Turks: The Fortresse of Rhodes, and that Fortresse Famogosta in Cyprus, are the two strongest Holds in all the Empire of the Great Turk.

After I had contented the Master for my fraught and victualls (who, as hee was an Infidell, used mee with an extraordinarie exaction) I found a Barke of the Arches purposed to Cyprus, with which I imbarked, being foure hundred miles distant. Having past the Gulfe of Sattelia, we boorded close along the firme Land of fruitfull Pamphilia, and on the fifth day thereafter, we fetched up the Coast of Cilicia, sustaining many great dangers, both of tempestuous stormes, and invasions of damnable Pirats.

Tharsus, a decayed Citie in Cilicia, where Saint Paul was borne, is the chiefest seat of that country.

Twelve dayes was betweene Rhodes and Limisso in Cyprus: where arrived, I received more gracious demonstrations from the Ilanders, then I could hope for or wish; being far beyond my merit or expectation; onely contenting my curiositie with a quiet mind, I renderd thankes for my imbraced courtesies. The second day after my arrivall, I tooke with me an Interpreter, and went to see Nicosia, which is placed in the midst of the Kingdome. But in my journey thither, extream was the heat and thirst I endured; both in respect of the season, and also want of water: And although I had with mee sufficiencie of wine, yet durst I drinke none thereof, being so strong, and withall hath a taste of pitch; and that is, because they have no Barrells, but great Jarres made of Earth, wherein their wine is put. Nicosia is the principall Citie of Cyprus, and is invironed with Mountaines, like unto Florence in Hetruria; wherein the Vizier Bashaw remaineth: The second is Famogosta, the chiefe strength and Sea-port in it: Selina, Lemisso, Paphos, and Fontana Morosa, are the other foure speciall Townes in the Iland.

Cyprus.

[II. x. 1843.]

Nicosia.

This Ile of Cyprus is in length 210. and large sixtie, and of circuit 600. miles. In this Ile was Venus greatly honoured: It yeeldeth infinite Canes of Sugar, strong Wines, and Cotten-wooll, besides all other sorts of Fruit in abundance.

Cyprus.

In my returne from Nicosia to Famogusta, with my Trenchman, wee encountered by the way with foure Turkes, who needs would have my horse to ride upon; which my Interpreter refused: But they in revenge pulled mee by the heeles from the horse backe, beating me most pittifully, and left mee almost for dead. In this meane while my companion fled, and escaped the sceleratenesse of their hands; and if it had not beene for some compassionable Greekes, who by accident came by and relieved me, I had (doubtlesse) immediately perished. From *Tripoly.* Famogusta I imbarked in a Germe, and arrived at Tripoly. Tripoly is a Citie in Siria, standing a mile from the marine side, neere to the foot of Mount Libanus: since it hath beene first founded it hath three times beene scituated and removed in three sundrie places: First, it was overwhelmed with water: Secondly, it was sacked with Cursares, and Pirates; Thirdly, it is like now to bee overthrowne with new made Mountaines of Sand: There is no Haven by many miles neere unto it, but a dangerous rode, where often when Northerly windes blow, Ships are cast away. The great trafficke which now is at this place, was formerly at Scanderona, a little more Eastward; but by reason of the infectious aire (that corrupted the bloud of strangers, proceeding of two high mountaines; who are supposed to bee a part of Mount Caucasus, which withhold the prospect of the Sunne from the In-dwellers, more then three houres in the morning: So that in my knowledge I have knowne dye in one Shippe, and a moneths time twentie Mariners; for this cause) the Christian ships were glad to have their commodities brought to Tripoly, which is a more holesome and convenient place.

The daily Interrogation I had here, for a Carravans departure to Aleppo was not to me a little fastidious, being mindfull to visit Babylon: In this my expectation I tooke purpose, with three Venetian Merchants to goe see the Cedars of Libanon, which was but a daies journey thither. As we ascended upon the Mountaine, our ignorant guide

mistaking the way, brought us into a laborinth of dangers; insomuch that wrestling amongst intricate paths of Rocks: two of our Asses fell over a Banke and broke their necks: And if it had not beene for a Christian Maronite, who accidently encountred with us, in our wilsum wandring wee had beene miserably lost; both in regard of Rockes and heapes of Snow we passed; and also of great Torrents which fell downe with force from the steepie tops; wherein one of these Merchants was twice almost drowned. When wee arrived to the place where the Cedars grew, wee saw but twentie foure of all, growing after the manner of Oke trees, but a great deale taller, straighter, and greater, and the branches grow so straight out, as though they were kept by Art.

Although that in the daies of Salomon, this Mountaine was over-clad with Forrests of Cedars, yet now there are but only these, and nine miles Westward thence seventeene more. *Cedars.* The nature of that Tree is alwaies green, yeelding an odoriferous smell, and an excellent kind of fruit like unto Apples, but of a sweeter taste, and more holesome in digestion. The Rootes of some of these Cedars are almost destroyed by Shepheards, who have made fires thereat, and holes wherein they sleepe, yet nevertheless they flourish greene above in the tops and branches. The length of this Mountaine is about fortie miles, reaching from the West to the East; and continually Summer and Winter, reserveth Snow on the tops. It is also beautified with all the ornaments of nature, as Herbage, Tillage, Pastorage, fructiferous Trees, fine Fountaines, good Cornes, and absolutely the best Vines that is bred on the earth. The Signior thereof is a Free-holder, by birth a Turke, and wil not acknowledge any superior, but the most part of the inhabited Villages are Christians, called Maronites or Nostranes, quasi Nazaritans, and are governed by their owne Patriarke. There are none at this day doe speake the Syriack * Tongue, save onely these people of Mount Libanus; and in that Language the Alcoran of Mahomet is written. **Arabike.* The kind Amaronite whom wee met, and

tooke with us for our best guide in descending from the Cedars, shewed us many Caves and Holes in Rockes, where Coliers, religious Sirens and Amaronites abide: Amongst these austere cottages, I saw a faire tombe all of one stone, being seventeen foot of length; which (as he said) was the Sepulchre of the valiant Joshua, who conducted the people of Israel in the Land of Promise.

Coliers religious Greekes or Monkes.

The Mahometans esteeme this to bee a holy place, and many resort to it in Pilgrimage, to offer up their Satanical praiers to Mahomet. I saw upon this Mountaine a sort of Fruit called Amazza franchi: that is, the death of Christians, because when Italians, or others of Europe eat any quantitie thereof, they presently fall into the bloudie Fluxes, or else ingender some other pestilentious Fever whereof they die. The Patriarke did most kindly entertaine us at his house; so did also all the Amaronites of the other Villages, who met us in our way before wee came to their Townes, and brought Presents with them of Bread, Wine, Figs, Olives, Sallats, Capons, Egges, and such like as they could on a sudden provide. About the Village of Eden, is the most fruitfull part of all Libanus, abounding in all sorts of delicious Fruits. True it is, the variety of these things, maketh the silly people thinke, the Garden of Eden was there. There are with this one, other two supposed places of the earthly Paradise: the one is by the Turkes, and some ignorant Georgians, holden to be at Damascus, for the beautie of faire fields, gardens, and excellent fruits there; especially for the tree called Mouslee, which they beleeve hath grown there since the beginning of the world. Indeede it is a rare and singular tree, for I saw it at Damascus, and others also of the same kinde, upon Nylus in Ægypt: The growth whereof is strange; for every yeere in September it is cut downe hard by the roote, and in five moneths the tree buddeth up a pace againe, bringing forth leaves, floures, and fruit. The leafe thereof is of such a breadth, that three men may easily stand under the shadow of it, and the Apple is bigger then a Foot-ball. The third place by the Chel-

[II. x. 1844.]

Eden.

This tree hath severall vertues bearing but one Apple at once.

faines, is thought to be in the East part of Mesopotamia, neere to the joyning of Tygris and Euphrates.

After my returne to Tripoly, I departed thence Eastward, with a Caravan of Turkes to Aleppo, being ten daies journey distant. In all this way (leaving Scanderon and Antiochia on our left hand) I saw nothing worthy remarking; save onely a few scattered villages, and poore miserable people, living in tents, and following their flockes, to whom I payed sundry Caffars: who remove their women, children, and cattell where so they finde fountaines, and good pastorage.

Before my arrivall in Aleppo, the Caravan of Babylon was from thence departed. I joyned with a Caravan of Armenians and Turkes, that were well guarded with Janisaries, and Souldiers; of whom some were to stay at Damascus by the way, and some mindefull to Jerusalem. And for my better safeguard (being alwayes alone, which by all was ever much admired) the Vize Consull tooke surety of the Captaine, that he should protect me safely from theeves, cut-throats, and the exactions of tributes by the way, delivering mee freely into the hands of the Padre Guardiano at Jerusalem: which being done, I hired two Mulets from a Turke, one to ride upon, and another to carry my victuals; and so set forward with them. The number of our company were about nine hundred Armenians, Christian pilgrimes, men and women: sixe hundred Turkes, trafficking for their owne businesse: and one hundred Souldiers, three Schowsses, and six Janisaries to keep them from invasions. *Aleppo.*

Betweene Aleppo and Damascus, we had nine dayes journey, in five of which, we had pleasant travelling, and good Canes to lodge in, that had beene builded for the support of Travellers, and are well maintained: But when we passed Hamsek, which is a little more then mid-way, wee had dangerous travelling, being oft assailed with Arabs, fatigated with rockie Mountaines, and sometimes in point of choaking for lacke of water. The confusion of this multitude, was not onely grievous in regard of the

extreame heate, providing of victuals at poore villages, and scarcitie of water to fill our bottles, made of Boare skinnes, but also amongst narrow and stonie passages, thronging, we oft fell one over another, in great heapes; in danger to be smothered: yea, and oftentimes, wee that were Christians, had our bodies well beaten by our conducting Turkes. At our accustomed dismounting, to recreate our selves: and refresh the Beasts, I would often fetch a walke, to stretch my legs, that were stifled with a stumbling beast; wherewith the Turkes were mightily discontented, and in derision, would laugh and mocke me: for they cannot abide a man to walke in turnes, or stand to eate; their usage being such, that when they come from the horse backe, presently sit downe on ground, folding their feete under them, when they repose, dine, and sup. So doe also their Artizans and all the Turkes in the world sit alwaies crosse-legged, wrongfully abusing the commendable consuetude of the industrious Tailors. In their houses they have no Bed to lye on, nor Chaires to sit on, nor Tables to eate on, but a bench made of boords, along the house side, of a foote height from the floore, spread over with a Carpet; whereon they usually sit, eating, drinking, sleeping, resting, and doing of manuall exercises, all in one place.

The reposing of the Turkes.

They never uncloath themselves, when they goe to rest, neither have they any bed-cloathes, save onely a coverlet above them: I have seene hundreds of them, after this manner, lye ranked like durtie swine in a beastly stie, or loathsome jades in a filthy stable. Upon the ninth day (leaving Cotafa behinde us on the Mountaines) wee entred in a pleasant plaine of three leagues in length, adorned with many villages, gardens, and rivers; and arriving at Damascus, wee were all lodged (some in Chambers wanting beds, and others without, on hard stones) in a great Cane called Heramnen, where we staied one day.

Damascus.

Damascus is the Capitall Citie of Syria, called by Turkes, Shamma, and is scituated on a faire plaine, and beautified with many rivers on each side (especially Pharpar and

Abdenah) excellent Orchards, and all other naturall objects of elegancie: That for scituation, Artizens, all manner Commodities, and varietie of Fruits, in all the Asiaticall [II. x. 1845.] Provinces it is not paraleld. By Turkes it is called, the Garden of Turkie.

Betweene Jacobs Bridge and Jerusalem, we had sixe dayes journey.

Aprill the tenth day, about ten of the clocke, (passing the River Kyson) we arrived at Nazareth, and there reposed till the Evening, providing our selves of Victuals and Water. In this Towne dwelt Joseph, and the Virgin Mary; and in which also our Saviour was brought up. After we had dined, the Armenians arose, and went to a heape of Stones, the ruines of an old House, before the which they fell downe upon their knees, praising God: and that ruinous lumpe (say they) was the House where Mary dwelt, when Gabriel saluted her, bringing the Annunciation of Salvation to the world. I am fully perswaded they carried away above five thousand pounds weight, to keepe in a memoriall thereof. Then did I remember of the Chappell of Loretta, and told the Caravan, that I saw that House standing in Italie, which (as the Romanists say) was transported by the Angels. O, said he, wee Armenians can not beleeve that, neither many other assertions of the Roman Church; for we certainly know by Christians, that have from time to time dwelt here ever since, that this is both the place, & stones of the House. Let Papists coyne a new Law to themselves wee care not, for as they erre in this, so doe they in all, following meerly the traditions of men, they runne gallopping post to Hell. *Speeches of the Patriarch.* The Patriarch being informed by the laughing Caravan of these newes, asked mee in disdaine (thinking it had beene an Article of my Beliefe) if I saw that House, or beleeved that the Chappell of Loretta was such a thing: I answered, I did not beleeve it, affirming it was onely but a devillish invention, to deceive the blind-folded people, and to fill the Coffers of the Roman Priests.

In the time of our staying heere, the Emeere or Lord of

the Towne, sent sixe Women, conducted by twelve of his Servants, to an Armenian Prince, that was a Pilgrime in our companie, to be used by him and others, whom so he would elect to bee his fellow labourers: which indeed hee did kindly accept, and invited me to that Feast; but I gave him the refusall, little regarding such a frivolous commoditie. Hee, and some of the chiefest Pilgrimes entertained them for the space of three houres, and sent them backe, giving to their Conductors 15. Piasters, in a reward.

The villanie of Armenians.

Mount Carmel.

Approaching to Mount Carmell, I beheld a farre off upon the top of the Hill, the place where Elias ascended to Heaven, when hee left his Cloake behind him to Elizeus his Disciple. This Mountaine is foure miles of length, lying South and North, the North end bordering with the Sea, neere to Acre, called antiently Ptolomais, and the South end joyning with the borders of Samaria.

Leaving Samaria on our left hand, we entred into a faire Plaine, adorned with fruitfull Trees, and all other ornaments that pleasant Fields afford, but no Village we saw. Marching thus, about the declining of the Sun from the Meridian, we came in sight of two hundred Pavillions, all piched in rankes; yeelding the prospect of a little Citie, by a Brooke side of water: which being perceived, the Captaine began to censure what they might bee; and immediatly there came riding towards us sixe naked fellowes, well mounted on Arabian Geldings, who demanded what wee were, and whither we were bound; and if there were any Frankes of Christendome in our companie. To whom the Janizaries replyed, wee were purposed to Jerusalem, and that there was but one Franke with them: upon the which they presently sought me, demanding Caffar, Caffar; and caused me perforce to pay seven Chickenes of Gold for my head, because (said they) our King is now resident in these Tents, he must pay therefore so much the more extraordinarie.

Caffar tribute.

They returning backe to their Prince, with the malediction of a Pilgrimes purse, and wee marching on in our

way, that day wee travelled above three and fortie miles, and pitched at a Village called Adoash, where we found good Hearbs to eate, and abundance of water to drinke, and also to fill our emptied bottles. As wee lay downe to sleepe, after a hungry Supper on the hard ground, and our Guard watching us; that same King of the Arabians, came a little before mid-night, with foure and twentie well Horsed Runagates, and naked Courtiers, being armed with Bowes and Arrowes, and halfe Pikes, pointed at both ends with hard Steele, and asked for the Caravan, who presently awoke, and went to salute him, laying his hand on his brest, bowed his head very low; which is the usuall courtesie amongst the Infidels and Christians in these parts, for they never uncover their Heads to any man; and after some short parley, they sate all downe on the grasse. The Caravan presented his rude-like Majestie with Water, Bread, Hearbs, Figges, Garlike, and such things as hee had. As they were thus merrie at this poore banquet, the awfull King tooke the oath of our Conductor, if there were any moe Frankes there then I; and he having sworne the truth, the King by a malignant informer, incontinently caused me to bee brought before him, and staring me in the face, asked by Interpreter where were my Companions? who replyed, I had none. Then said he, tell that Dog, hee must acknowledge me with five peeces of Gold more, otherwise (making a signe to his owne throat) I shall cut off his Head. The which I being informed, and knowing that by no condition, there was resistance against such a scelerate Prince, gave it him presently with a halfe smiling countenance; which he remarking, told the rest it seemed I gave it with a good heart; and to recompence my outward behaviour, hee drunke a great draught of water to me, thinking thereby, he had done me more honour, then all the Chickenes of gold I gave him now, and in the morning would doe him profit. Truely, this was one of the greatest Tributes I payed for one dayes journey, that I had in all my voyage in Asia. There are two Kings in Arabia, the one who liveth on Euphrates, the Desarts

The courtesie of Turkes.

The extortion of the Arabian King.

[II. x. 1846.]

of Mesopotamia, sometimes in Arabia Felix, and in some parts of Siria. And the other, (which was the King to whom I payed this money) wandreth with his Tribes, Tents, and Bestiall, one while in Arabia, Petrea, and Deserta, and sometimes in the Holy Land, as hee findeth good Pastorage and fresh Fountaines. These two Kings are mortall enemies; and if by accident they meet, they fight most cruelly.

Sychar of old the chiefest Citie in Samaria, is now altogether ruinated.

The next morning leaving Jacobs well, and the Towne of Sychar, on our left hand, we marched through a part of the fields of Basan, and had exceeding pleasant travelling; and at night wee pitched by Lydda on the fields: Lydda is not above ten miles from Cesaria.

Aprill the thirteenth, before the breake of day, setting forward, scarsely were wee well advanced in our way, till we were beset with more then three hundred Arabs, who sent us an unexpected shower of Arrowes, to the great annoyance of all our companie: for if it had not been that our Souldiers shot off their Gunnes on a sudden, surely wee had then miserably perished. But the nature of the Arabs is not unlike to the Jackals: for when any of them heare the shot of a Harquebusse, they turne backe with such speed, as if the fiends of the infernall Court were broken loose upon them. In that momentary conflict, on our side there were killed nine Women, five men, and about thirtie persons deadly wounded, which to our worthie Captaine bred no small griefe.

A Massacre of Armenian Pilgrimes.

Proceeding in our journey, in the hilly Countrey of Judea we entred; leaving Rhama on our right hand. Rhama is a Towne inhabited by Christians, Arabs, and Moores; not blacke Moores, as the Africans be, but they are called Mori, which are a kind of Egyptians, and not naturally blacke, but Sun-burnt with the parching heat. The whole Territorie of Canaan is inhabited with these Moores, some Turkes, civill Arabs, and a few Christians, and scattered Jewes. The Arabians are for the most part Theeves and Robbers, the Moores cruell and uncivill, hating Christians to the

death: the Turkes are the best of all the three, yet all sworne enemies to Christ. About two of the clocke in the afternoone wee arrived at Berah, called of old Beersheba, being eleven miles distant from Jerusalem. Having a little reposed, we embraced our Mountainous way, as cheerfully as we could, for we were exceeding faint, and travelled that day above three and fortie miles; whereby we might arrive at Jerusalem before the Gates were shut, sustaining drouth, heat, hunger, and not a few other inconveniences. At last we beheld the prospect of Jerusalem; which was not onely a contentment to my wearied body, but also being ravished with a kind of unwonted rejoycing, the teares gushed from my eyes for too much joy. In this time the Armenians began to sing in their owne fashion, Psalmes to praise the Lord; and I also sung the hundred and third Psalme all the way, till we arrived nere the walls of the Citie, where we ceased from our singing for feare of the Turkes.

Aprill the fourteenth day, upon Palme-sunday in the 'morning, we entred into Jerusalem, and at the Gate we were particularly searched, to the effect we carried in no furniture of Armes, nor Powder with us, and the Armenians (notwithstanding they are Slaves to Turkes) behoved to render their weapons to the Keepers, such is the feare they have of Christians. The Gates of the Citie are of Iron outwardly, and above each gate are Brasen Ordnance planted.

Aprill the fourteenth, on Palme-sunday after dinner, the Guardiano departed from Jerusalem to Bethphage, accompanied with twelve Friers, and many other Orientall Christians, which were come thither to that Festivall time, but I by no meanes would goe, reposing my selfe till their returne. The ridiculous Ceremonie which that day they use, is thus: In an Apish imitation of Christ, at the aforesaid Bethphage, there was an Asse brought to the Guardiano, whereupon hee mounted (being as it were, the greater Asse riding upon the lesser) and came riding to Jerusalem, the people cutting downe boughes of Trees, and also dispoyl-

ing themselves almost to the skinne, bestrewed the way as he rode along, crying, Hosanna, Hosanna, the Sonne of David, blessed is hee that commeth in the Name of the Lord, untill they came to the South gate of Sion, where he dismounted. At night after Supper, the Guardiano knowing that I was a Protestant, and also some other Franckes, made an Oration, saying; You Pilgrimes, who refuse to bee participant with us in the Sacraments, nor will not adhere to the Processions and Ceremonies, which wee follow of the Roman Church, I would therefore intreat you (your libertie being heere as much as mine, whereby you may doe whatsoever seeme good in your owne eyes) onely to abstaine from scandalizing and mocking our Rites and ordinary Customes, which at this great Feast wee must performe. To the which we condiscended and promised to give no occasion of offence. In the conclusion of his long Exhortation, he disclosed this admonition, saying; All of you Travellers must in generall bee indued with these three worthy gifts, Faith, Patience, and Money; Faith, to beleeve these thinges you shall see heere at Jerusalem; Patience, to indure the apparent injuries of Infidels; and Money, to discharge all Tributes, and Costs, which heere (meaning in his owne Monasterie) and about this Citie must be defrayed.

Pilgrims their graces.

[II. x. 1847.] Earely upon Tuesday morning * (being all of us, both Friers and Pilgrimes, well mounted, Mulets laden for our provision) we departed from the Citie with our Souldiers; and travelled all that day through a barren and desart Countrey, till Sun-setting, where wee reposed by a standing Well, till an houre within night. In all this deformed Countrey, we saw neither house nor Village, for it is altogether Desartuous, and inhabited onely by wilde Beasts, and naked Arabians. Before we came neere to Sodome and Gomorha, by seven miles; (for so we behoved to passe by the East end of it, before we could arrive at that place of Jordan which we intended) wee I say incountred with such deepe sandie ground, that the Mulets were not able to carrie us through, whereupon we all

**Mondaies holy visitations are omitted. Sandys, Timberley, and others, have shewed them already.*

dismounted, wrestling, and wading above the middle part of our bodies, and sometimes falling in over our heads, we were in great danger of perishing. Even in the middest of this turmoyling paine, (the night being darke) the unwelcommed Arabs invironed, and invaded us with a storme of Arrowes, which they sent from the toppes of little hard Hils whereupon they stood, for knowing the advantage of the ground, they tooke opportunitie to give the more fearefull assaults; yet they prevailed nothing (although they wounded some of our Souldiers) such was the resolute courage of our valorous defendants. True it is, that in all my travels I was never so sore fatigated, nor fearefully endangered, as I was that Night.

Invasion of Arabs.

A little after mid-night, we left this troublesome way, and marched along the Lake of Sodome. This Lake is called Mare mortuum, the dead Sea, for of it selfe it is unmoveable, such is the stabilitie of the water. It is also called so, because if a Bird flie over it, shee presently falleth downe therein dead: and as Salomon reporteth of it, Wisd. 10. 7. it smoaketh continually; from whence proceed filthie vapours, which deforme the Fields, lying about for certaine miles, as it were blasted, scorched, and made utterly barren. This Lake is eightie miles in length, and sixe in bredth. It breedeth nor reserveth no kind of Fishes, and if by the swelling of Jordan, any Fishes be carried to it, they immediatly die. Although Josephus witnesseth, that in his time, there was an Apple grew upon the bankes thereof, like to the colour of Gold; and within was rotten, and would consume to powder; yet I affirme now the contrary: for there is not such a thing, (whatsoever hath beene in his dayes) as either Trees, or Bushes, grow neere to Sodome by many miles, such is the consummation of that pestiferous Gulfe. Divers Authors have reported, that nothing will sinke into it, of any reasonable weight, as Dead men, or Carkasses of beasts; but by experience I approve the contrary, for it beareth nothing above at all; yea, not the weight of a Feather. The water it selfe is of a blackish colour, and at

A true description of Sodome and Gomorha.

Nothing now groweth neere Sodome. The same is reported by Master Eldred.

some times in the yeare, there are terrible shapes, and showes of terrour in it, as I was informed at Jericho, which is the neerest Towne that bordereth thereupon.

About the breake of day on Tuesday morning, we past by the ruines of an old House, where (as they say) Saint John the Baptist remained, when hee Baptized those that came from Jerusalem, and other Regions about, which is but the flight of an Arrow from Jordan. Approaching to the banke-side, we dismounted and unclothed our selves, going in naked to the River, wee washed us to refresh our bodies. In this place as the Guardian said, was Christ Baptized of Saint John, lying on the banke-side; whereupon are ingraven Letters of Hebrew, Greeke, and Latine, testifying the same thing: and may also bee so conjectured, in regard of the ancient Habitacle, of that precursor, which is not farre from thence.

Jordans water is of a whitish colour.

This River Jordan beginneth in Mount Libanus, of two Fountaines, Jore, and Dan, which run seperated till they come to the Lake Maronah; and hence it maketh one body, keeping his course through the Lake Genesereth, endeth in Sodome. The River Tibris at Rome, and Jordan are not much different in quantitie and colour, and not unlike other in their courses: for Jordan falleth in the old Gomorah, and Tibris runneth through the new Sodome. A historie of such evidence, as travell taught me by experience: for it is the Priests confluence, which breeds in the Italians insolence. If I erre, I will beg indulgence of the Popes aureat magnificence. The water of Jordan hath beene transported to Venice in Barrels, for that puritie it hath; which will reserve unspoyled, both moneths and yeares, and the longer it is kept, it is the fresher; and to drinke it, is an excellent remedie for the Fever quartan, and Quotidian.

A comparison betwixt Jordan and Tibris, whose colour and growth, are both alike, and their courses agreeable thereunto.

After dinner we arose, and went to the House of Zacheus (this was hee who sate upon a Tree to see our Saviour as he passed by) the Walls whereof stand to this day. Jerico, is now a poore Village onely of nine dwelling Houses, inhabited by a kind of Arabs (which are in sub-

Jericho.

jection under the Governour of Jerusalem,) but I saw many ruinous lumpes of the walls, and demolishings of the old Towne. Heere I saw two most daintie kind of Fruits, the one was a little lesser then an Apple, but more round; whose colour was like to Gold without, and within it was white as snow, and sweet like Sugar. I would gladly have eaten of them: but the Friers forbade me, saying; they were the onely pest of Death unto a Stranger. The other Apple was like to a greene Lemmon, long, and full of knots, of a reddish colour, like to a Mellone, being both delicate and wholsome, of which we did eate to satisfie the naturall appetite. From Jerico wee set forward in the way of the Wildernesse; our determination being such, as to view the Mountaine whereon Christ fasted fortie dayes: where arrived, being late, wee durst not goe up till Morning. Wherefore wee pitched that Night by the Fountaine of Elizeus; the water of which was of old, naturally bitter, but by the Prayers of that divine Prophet, was restored to a sweet taste. It is also excellent in digestion, and will doe a man no harme: for I esteeme it to bee the lightest Water the earth yeeldeth: having on the morrow filled a Boares skinne of it, to carrie with me to the Mountaine; I found it so light, that I had no weight nor paine in the bearing of it on my shoulders, notwithstanding, the way of it selfe was fastidious.

A rare kind of Apples.

[II. x. 1848.]

This Mountaine is called Quarantanam, or Quaranto, being of height by the computation of my painefull experience, above sixe miles, and groweth from the bottome still smaller and smaller, till that the top is covered with a little Chappell, not unlike to the proportion of a Pyramede. There is no way to ascend upon this Hill, save one, which hath beene hewen out of the Rocke, by the industrie of men, experimented in Masonrie, (which was done at the cost of Queene Helen) going up by the degrees of five and fortie turnes. In all our Companie there were onely three Friers, foure Pilgrimes, and I, that durst attempt to climbe the Mountaine. After divers dangers and narrow passages, having come to the top, wee entred into a Cave

The Mountain in the Wildernesse, whereupon Christ fasted fortie dayes.

joyning to the Chappell, where (say they) in this place did Christ fast, and heere it was, that hee rebuked Sathan. In our returne againe, wee had a most fearefull descending: for one Frier Laurenzo had fallen five hundred fathomes over the Rocke, and broke his necke, if it had not beene for mee: who rashly and unadvisedly endangered my owne life for his safetie, as my Patent under the great Seale of Jerusalem, beareth sufficient testimonie thereof. But wee will follow this our Pilgrime no further, in visiting these and the Ægiptian Antiquities, nor relating the other perils of his Voyage.

Chap. XIIII.

Later Intelligence out of Turkie, touching the Resignation of Mustapha, and the advancing of Amurath a younger Brother of the lately Murthered Osman; with other later Occurrents.

BAshaw Daout, having married the Daughter of Mustaphas Mother, and taking some advantage of the lenative and tractable disposition of the Emperour, projected without controversie, first to destroy the Brethren of Osman, then to make away Mustapha: and last of all, to intrude some Children of his owne, as if they had beene the saved and preserved stocke of the Othoman formerly: whereupon with the pernicious assent of his Mother in Law, he sendeth a secret Commission to the Capiaga or Major domo of the Seraglia, to remove the Brethren of Osman, and strangle them, which hee did without either the privitie of Mustapha the Emperour, or any other of the Vizeers and Bashawes. But as these instruments of Villanie were readie to carrie away the Prince in the tumult, and making a noyse, the Pages came in to their rescue, as emboldned by the Castiaraga, who long since grew jealous of Daout Bashawes ambition, and by this time saw apparant signes of perfidiousnesse.

The Pages thus set on worke, presently acquainted the Spahies and Janizaries, with the accident, who as presently shewed themselves the servants of the Empire, and so without further adoe or examination of the matter, killed the Capiaga, and hanged out his bodie for a Spectacle in the Hippodrome. But not thus satisfied, they returne in furie to the Court, and demand Justice even at the Emperour Mustaphas hand: hee againe disclaimes his consent, or at least out of his simplicitie maketh his Apologie, that if any thing were done by the name of an Emperour, it was enforced from him, and hee had much adoe to preserve himselfe: then they seeke and hunt after the Mother, who being found, played a womans part, shed teares, wrung her hands, modeld out a dejected Countenance, and by some externall signes made an impression in them of her innocencie. Whereupon they repaire to the Vizeer, who at the first put them off, that it was a day of Councell; and to single them, bade them repaire to the Divan. But they as it should seeme, outstript his policie by their owne experience, and told him plainely they would have no sitting, till this Treason were both discovered, and punished: at last hee is degraded from the place, and one Huzin Bashaw comming from Ægypt, admitted in his roome.

This Huzin Bashaw, was neither knowne to Constantinople, nor Constantinople unto him; that is, the Courtiers did little looke for a harsh, barbarous, insolent, rich, and untractable man; and he did lesse expect the braverie, pleasures, popularitie, wantonnesse, and ease of a licentious Citie: But nature had quickly taught him a lesson of Corruption, and he begins a Phaetons flourish of greatnesse with the Death of Daout Bashaw, and insinuation into Mustaphas modestie, or if you will simplicitie; but of all other to make himselfe strong with the love and good opinion of the Pages, and Capogies, hee hangeth many that were consenting to Osmans death.

In a word, for the first yeare hee proved a wonder in the Empire, and by his Wisedome, Courage, and Authority [II. x. 1849.]

pacified such tumults, and fashioned such a government of peace and tranquility in seditious and outragious times, that both Turks, Jewes, and Christians beganne to feare what a man he might prove, or Mustapha proved, though never so stupid by his Vivification.

Notwithstanding all this, such is the condition of greatnesse, that if it doe not Mole sua ruere: yet it may be watched by the eyes of other men, who may either confound by opposition, or supplant by devises: thus had this man two great enemies, the Bashaw of Aleppo, who with open defiance acted a brave Scene of contestation, and the Bashaw Chigala Admirall of the gallies, who by crafty conveyance of businesse, lay still in the winde to take advantage of his contrarious flights. With both these was Huzein Bashaw to deale: but such was his fortune, that the Bashaw of Aleppo, for all he had mustred a great Army in Armenia, was almost out of countenance, through the rarity of the businesse; for when he understood, that the Souldiers laughed him to scorne, if he pretended for himselfe, or had any conceit to share the Othoman Empire; and that they of Constantinople thought him too dangerous, if he should attempt the removing of Officers, or take upon him to be so potent and wise, as to practise the reformation or alteration of the Government; he fairely and quietly dismissed the Army, and was contented to write his minde to the Divan, or great Councell in the great City.

But the Admirall of the gallies went another way to work, having the sea open to his flights or retirings; and the Vizeers businesse was opened unto him by such as he had imployed to watch his proceedings (by whose endeavours he had notice, that the Vizeer meant to destroy him; and ether to strangle him in his Gally, or at the next Councell to surprise him, and send him to the seven Towers) whereupon he acquaints the Emperour, his Mother, and the Mufty, with the conjuration, and that he projected the advancing of Amurath, the second brother of Osman, and durst many times repine, that so great a

burthen as the Turkish Empire should lie on so weake & unable shoulders.

This never started Mustapha at all, but contrary to expectation hee acquaints Huzein Bashaw with the secret, and Huzein acquaints himselfe with the danger, so that being yet at liberty sends great store of Treasure to Gran Cayro, and as some have it, retires himselfe against all expectation, to the country where hee had bin brought up, and was fuller of Reeds and secret Caves to hide him, then other places: that is, presuming on his wealth and the peoples love, he verily conceived they would give him leave to live a private life: yet doe others affirme, that hee was overmatched and overtaken, and so cast into the seven Towers.

When Mustapha perceived to what straights he was driven, and that all this coile was for the glory of Soveraignty: of which though he were possessed in the highest degree of Majestie, yet far from security, in regard his two Nephewes lived of the direct Line of the Othoman Family, he resolved to cozen death, destruction and misfortune, by a voluntary submission and resignation of his Crowne. Whereupon he sent for his Mother, the Doctors of the Law, & some principall Officers, as the Teffterdy (or Treasurer) the Cadiselker (or chiefe Judge) the Haga (or Captaine of the Janizaries) and divers others whom he had acquainted with his resolution, desiring to see his Nephew before he retired himselfe to the Prison, and so the Prince being presented unto him, he only wished that he would take notice of his owne fortunes: that is, not to trust in any condition of man: not to be peremptory, or prejudicate in his owne opinion: to dissolve if it were possible that custome of strangling their brethren: to remember, that al Empires had their beginning, progression, and dissolution: to take heed of Flatterers and Parasites: and by no meanes to neglect the service of God, but make use of true devotion, in setting the Jewes before him, who lost their glorious estate, meerely through Idolatrie: and thus is Mustapha deposed, and Amurath

Osmans brother advanced: but herein consists the wonder, that all this was done without trouble, terror, shutting up of a shop, disturbing the Merchant, rifling a Jew, or tumult of the Janizaries.

A Letter written from Constantinople, the tenth of July, 1624.

THe King of Persia hath besieged a strong castle, within the Precinct of Arzerum, the old government of Abassa Bassa; Whether this hath occasioned it, or that he and the Vizeer were one afraid of another, a peace is made betweene them, and the government of that Province given him during life: For defence whereof, he is directly marched thither: Pardon and Honours are confirmed from the Port, and whatsoever the Rebels would propound for themselves; And yet at this dishonourable agreement, this State doth rejoyce, as at a great victory, and have raised their hopes now of good successe against the Persian, yet there rests some doubt, because neither part will trust the other, but have taken several waies, the Vizeer directly towards Babylon: Abassa to Aszeron, from whence little this yeere is expected, and few beleeve that the Persian will sell all his conquest, for the noyse at first sight of their Armies.

From the Black Sea, hath come many advices, that the Prince of the Tartars sent from hence, is beaten from the land, & that the Captain Bassa seeking once more to set him on shore, hath received a great foyle and losse, wherein the Prince was hurt, if not slaine: of the particulars we can have no certainty but without doubt, the parties sent from hence have received disgrace, & the Tartar hath discovered an Arcanum Imperii, posse Principem alibi quam Roma fieri, they never committed a greater error, though al be one confusion of error in government, then this, nor of which they will sooner & longer repent, that they would offer in these times, when the peace of Poland wavered, when all their forces were drawne into Asia to depose a young Prince who was well beloved of the people, to plant an old goutie decreped wretch, who the last yeere was by them deposed for insufficiency;

[II. x. 1850.]

and now the quarrell is on foot, they know not how to retire.

This Empire hath hereby lost or indangered one of the greatest honours and prerogatives; to give that Nation a Prince at the Pleasure of the Grand Signiour, whom now they not onely refuse, but dare oppose the Armies of the Port, and send insolent letters, that it is sufficient for these to governe Constantinople if they will not be quiet, but undertake to molest the Princes in possession; that they will esteeme themselves as free and as ancient, as the race of Ottoman: In conclusion, I am of opinion, there wil be found some way (though with shame) to recall their Order, and to confirme the present Prince, excusing the fault by misinformation, which for quietnes he may formally accept. There is not one word or mention of Bethlem Gabor, nor his designes, since the departure of his Embassadours: It is beleeved all things are quieter there, then is convenient for the quiet of other Christian Countries.

Nine gallies of Messena & 4. of Malta have met with five Pirat ships of Barbery entring into the Port of Tunis, and being favoured by a calme, sunke two of them in fight, & took the other three with 600. men in them; whom they have brought to Palermo. It is reported Sampson was Commander, who when hee must fall into Captivitie by two wounds, with his owne hands he ended his wretched life. These 13. Gallies joyning with sixe of the great Dukes, within two dayes after went out againe, understanding of seven Cossires more; now they have opportunity to do any thing, if they have courage: for there are no Gallies of this Port in the Medeterranium to hinder them. Tis thought that these five Pirates are the same that were at Cyprus & Scandrone. The ninth day of this month, betweene 70. and 80. boats of the Cossacks, with fifty men apeece, Rowers and Souldiers (watching their opportunitie of the Captaine Bassas being ingaged in Tartary) entred the Bospherus about breake of day, where dividing themselves, they sackt and burnt almost all the villages and houses of pleasure on both sides the River,

as farre as the Castles, and within foure miles of this Citie: The principall places were Bainkderry and Genney-choy, on the Grecian and Stenia, and on the Asian shore, where having made rich and great bootie, they staied till nine of the clock in the forenoone, and then all this Citie and the Suburbs having taken the alarum, the Grand Signior came downe to the water side, the Chimacham to the water Port: Hally bassa made himselfe Generall in this tumult, and having not one Gally ready for defence, they manned and armed all the Ships, Boats, Barges, & other small Wherryes, to the number of 4. or 500. with such people as they could either get to row, or hope to fight; & dispatched all the Horse and Foot in the Citie to the number of 10000. to defend the Coast from further spoile. Never was seene a greater feare and confusion: Now we expected that these poore theeves would presently have retired; but they seeing the Turkes Boats making towards them, drew themselves into the middst of the channell, and not far above the Castles, and staid firme upon their Oares in Battalia in forme of a Cressant expecting the assault, the wind and current being against them. Hally-Bassa caused some shot to be made a far off, but they answered not with one Musket, but hovered from one shoare to another without any shew of retrait. Hereupon the Generall seeing their forme and resolution, thought it not fit to assaile them with such Boats as he had, but esteemed it wisdome enough to keepe them from further attempts, fearing if they had broken his Fleet of Boats (which was easily to be done) that they would venture downe to Constantinople, which was now empty of all defence. And these few Boates having first made great spoyle, lay the whole day untill Sun set, scaring and braving the great and fearefull Citie of the world, and all the force it could make; and departed with their booty, with their Colours spread, unsought and almost unresisted. This small action and bold attempt, to affront so great an Empire, hath made a strange discovery; how much under the reputation, the terror and strength of this State now

is; how weake and unprovided they are. But as the Oracles commanded them, first to set over against blind men: So it hath bin their fortune unto this day to have blind Enemies. Philip of Macedon had never projected, nor his Sonne Alexander ever adventured with so small Forces, the huge enterprises of subduing the Easterne Empire, if they had not discovered the effeminate and faint courage of the Asiaticks, by the admirable retrait of Xenophon, and swift incursion of Agesilaus great Armies, not daring to oppose the vertue of their small numbers. Sepe res maximæ ex parvis principiis oriuntur. How this attempt will be taken from the Poles, is a question. For hereby the Treaty of Peace is absolutely broken.

Chap. XV.

Briefe Extracts of a Journall of Arnold Browne his Indian voyages, sailing divers times and courses in five yeeres space to Bantam, Patania, Japan, the Manillas, Macau, and the Coast of China, with other Indian Ports.

FEbruary 18. 1617.* wee (in the Samson) departed from Tilbery, and on the 21. came to the Downes. On the 24. the Sunne and Moone came into the Downes. The 26. the Dragon, Lion, and Expedition set saile, &c. June 20. 1618. wee got into the Road of Soldania, in latitude 33. degrees 50. minutes, longitude 28. degrees 30. minutes, variation 0. deg. 50. min. the Northwest July 13. came in the Devill of Delph, with a prize. On the 30. wee tooke a Portugall Ship bound for Mosambique, which had lost company of three Carrikes. By a Councell she was freed with all in her. August 14. we saw a Carrike. On the 21. M. Spalding was sent aboard her. By the 24. wee made an end with her, and fetched * the money from her. September 15. we espied Land, being the Iland of Ingano.

**In this voyage Sir T. Dale was sent to the Indies: of whom see sup. l. 5. D. Devill of D. an unfit name for Christian Ships.*

[II. x. 1851.]

**See sup. in Trigaut. his letter. c. 3. Ingano.*

Sun distressed. Here the Current setting to the shoare, the Sunne our Admirall (her men being very weake) seemed in great danger. Sir Tho. Dale was aboard the Clove, with the President Cap. Jordan: and it was concluded that wee should goe for Bantam. The South of Ingano is reasonable high and wooddie. On the Southwest is false sounding, one cast twentie; the next fourteene or fifteene fadome. It is safe to keepe farther off in sixe or in 5. degrees fiftie minutes. November 17. we espied the Land of Sumatra, the Southwest point: latitude 6. degrees 15. minutes long: from Cape of Good Hope 80. degrees 38. minutes. The 21. we entred Bantam Rode.

Of such unhappy names see Part. 4. pag. 1367.

Sumatra.

Sun lost. 68. of her men arrive.

The next day arrived sixtie eight of the Suns men in their Skiffe, and a small Boat which they had built, having lost their Ship on the fifteenth split on the shoare. Yet it pleased God to save neere one hundred of our men, on whom the Cruell Inhabitants and Hunger made fresh assaults, so that some which had escaped, escaped not wounds or deaths. December the fourth, the Blacke Lion yeelded her selfe, which after on the 27. three or foure drunken fellowes stealing Rackapee set on fire, so that shee was lost with all in her, &c. The fights with the Hollanders, and his Voyage to Patania I omit.

A. 1619. June 5. 1619. our Ships got into the Rode of Patania. Wee were in great danger of driving on a shoald. The President went to the Queene with a great Present. On the 16. wee had sight of foure Dutch Ships, and fitted our selves to fight. No perswasion could move the President to set saile, but hee abode at an anchor till the Dutch Ships anchored by us. The next morning without speaking any word, they shot, and wee answered, but in short time wee had but few left which could do us any pleasure. The weather was now calme and we could not set saile, as before wee might have done: Whereupon the President was willing to come to a parlie. I was shot in two places, and perswaded him to fight it out: but when I was gone downe hee sent the Master aboord the Angell (one of the Dutch Ships) to parly about yeelding, and

The fight you have before in C. Pring, &c. the rest in Floris and others.

order was presently given to shoot no more. At which time I was spoiled with Powder by a shot from the Admirall, our Master detained, and the President slaine with a shot thorow the bodie, after the Ship was yeelded, as I understand. For the Master went aboord to give up the Ship, with condition that the Company should depart with their goods; which they promised: but after possession taken, heathenlike they broke it. For mine owne part, before I understood of any thing, the Ship was full of Hollanders, we having at that time eleven men slaine, and thirtie three hurt, foure of which were dismembred. September 17. by reason of a broile raised among the Slaves we had two men slaine, and it was feared the Blackes would have pulled down the Godowne and made pillage of all.

C. Jordan slain against law of war. See sup. l. 5. c. 9. & c. 12. §. 3.

The Samson & Hound taken by the Dutch.

Our men in three Prawes returned to our Fleet. November 22. as wee rode at Pellambam wee saw one Dutch Ship, and betwixt that and Pulo Pemon ten more: but whiles we sought to escape neere the shoare, a Boat from the first Ship came to us, and said, that we were all friends. We being within Musket shot of two ships, must either go aboord or ashore: we did the first, but their Admirall bestowed us aboord amongst their Ships, and tooke our Boat from us. The 22. came in the Dragon, Beare, and Expedition, to our great griefe and their great rejoicing, as Prizes taken at Tecco. The thirtieth the Flying Hart brought newes, that Sir Tho. Dale was dead with many others, at which they greatly rejoyced. December 4. came in a Boat with a Crosse saile, being a Ships Boat called the New Hound, their Ship being lost by fire through the Stewards Mates negligence in drawing Aquavitæ, 150. men lost, the rest in the boats escaping to Sumatra, where 15. were slain by the Blackes and others hurt. The 29. was a solemne Fast holden with prayer for the conquest they had of the English, with eating & drinking all the day long. January 17. came in a small Pinnace from Jacatra, and the White Beare which had bin nine months comming from Holland, & had

Dutch ship lost.

11. *Dutch drowned.* throwne nine men overboord alive, besides two which saved them the labour, for conspiracy.

A. 1620. March 14. Cap. Robert Adams in the Bull came in, and

Peace betwixt English and Dutch. went aboard the Admirall: and April 1. 1620. all the English prisoners at Jacatra were freed & set aboord the Bull. On the 21. the Dutch put the Indraught an old Ship on shoare, thinking to have made a Bulwarke of her against Bantam, but she overthrowing on the side frustrated their hopes and cost. May 11. Capt. Adams by a Councell was made Admirall for the English over five Ships, and five Dutch Ships in company were to goe for Japan, and so for the Manillas. The 21. the Hope, the Bull and the Elisabeth departed from Jacatra for Japan, with two Dutch Ships, the Harlem & Hope in company. The 24. the Vrede arrived, which brought conditions of peace out of Holland; which on the 30. was proclaimed ashoare and aboord of every Shippe, with great triumph.

Voyage to Japan. See sup. in Saris & Primil. June the third, the Moone and the Palsgrave set saile for Japan (I was made Master of the Palsgrave by a generall Councell of Defence) with the New Bantam and the Trow, two Dutch Ships. The voyage to Japan August the fifth, they came to Coochy road neere Firando. The 31. our Captaine set forth of Firando to go to the Emperour, and the Dutch likewise. We delivered ashore 1547. barres of Lead.

Voyage from Japan to Manillas. January the third, we departed from the road of Coochy bound for the Manillas: The fourth the Iland Maxima bore North West five leagues off, the Land high and ragged. The ninth, the Iland of the three Kings bare West. The 10. the Iland called Long Iland bore East

[II. x. 1852.] North East. The 12. the Northermost of the two Ilands Buckamegell bore North Northwest. The 13. the biggest of the Babuanis East. The 15. at noone Cap. Bojador bare East of us 4. leagues latitude, 18. deg. 40. min. The 21. at noone within two leagues of C. Bullanave in 16. deg. 30. min. The 24. we plied to and fro off the

Bay of Manillas. Bay of Manilias. The 26. the Dutch Hope met with a China Champan, and tooke her being come from the Bay

of Tundo from a China Junke bound for the Bay of Manillas, which the said Hope tooke on the 26. The 27. two Champans more taken laden one with Rice, the other with Timber. The 31. two Boats more taken, and one burnt.

From the first of Feb. to the sixt we were turning up from the Ile Marvels, & the Cavetta where the Spanish Ships ride; the Bay a very faire one, from 24. to six fathom: in the mid way take heed you come no neerer the shore on the South then ten fathoms, in respect of a steep Bank that lieth off the shoare: otherwise nothing in all the Bay is to be feared but one Rock, on the South side also, halfe a league of the Black point within the Oyster Rock. This Rock hath on it two fathoms water. At Cavetta we found riding six or seven ships, and two of them great Gallions, but all unrigged. The eight we passed by the Towne of Cavetta with our ships. The towne shot two Peeces at our Admirall, but could not reach her. Wee all anchored in the Rode halfe way betwixt Cavetta, and the towne of Manillas, in seven and a halfe fathom ozie ground. Cavetta lieth from Manillas South Southwest two leagues & a halfe by Sea, by Land above 3. From Cavetta to Maravelle the Course is west southwest somwhat Southerly. On the north of Maravelle is good fresh water, but not much, deepe anchoring neere the shore: we went on shore thereon 240. but found no people. *Cavetta.* *Maravelle.*

After some time spent in watering, careening, discovering and other affaires, March 28. 1621. by order of a Councell, the Fleet was dispersed for better looking out for Junkes comming from China with the Coast. I was appointed to the Ship Swan to goe with it, two Frigats and two Boats into the Bay of Pangasina to fire a ship there in building; but we found none such. April 13. all the ships went to Hart Bay to water. On the 18. we boorded a Junke which proved of Japan, having the Emperours Passe, and Letters from Capt. Cockes and the Dutch Merchant. The same day the Harlem tooke a *A.* 1621. *Bay of Pangasina.*

China Junke, and carried her into Witters Iland. May 26. The Dutch Frigat fought with a China Junke, but could not take her; wherupon our Frigat went up and tooke her; and the Dutch comming aboord after they had yeelded, killed, and made leap over-boord to the quantitie of sixtie or seventy, (like bloudy——) On the 30. the Dutch Frigat was in fight with another China Junke and could not take her, having spent most of their powder: and met our Frigat and told them, which pursued her and the next day overtooke her, and she yeelded to them: they put the men on shore. The Dutch set fire on the Junk, which was one of their (——) tricks. Jun. 9. (there being no hopes of more Junkes that yeere) it was concluded that wee should direct our course for the Streits of Piscadores, I would wish all from the Manilles to Macau or Piscadores to keepe it well up to the West, and not to goe to the North to prevent shoalds.

Cruelty of the Dutch.

Straits of Piscadores.

Returne to Japan.

On the 29. we entred the Harbour of Choochie. It was agreed that foure Ships should goe to Firando: whither wee went July 10. In September the Bull and Peppercorne were careened. Richard Short one of the Masters Mates of the Moone ranne the second time to the Portugalls. October the first, sixe more of the Peppercorne and Bull ranne to the Portugalls, which were pursued and taken, and foure executed. Two of the Elisabeths men stole a praw, with intent to runne to them also to Langasack. The eighteenth, the Peppercorne and the Moyen a Dutch Shippe went for the Coast of China, to lie there till the comming of the Fleet. November the first, the three English Store-houses at Choochy were burned to the ground by negligence.

Second Voyage to Manillas.

The 23. we put to Sea with all the Fleet: December the tenth they met with the Peppercorne and Moyen, which had beene sixe weekes on the Coast and taken nothing. They were now ten Ships. The twelfth, a Frigat was taken laden with Canvas to make sailes for the Fleet at Manillas. January the third, the Countrey people (before unseene) killed foure of the Peppercornes

men, in Witters Iland where they were watering, through their owne securitie. For ten of ours might have kept off one hundreth of them. Their Weapons are Bowes and Arrowes not poysoned.

The thirtieth wee went into the Bay where the Spaniards had foure great Ships, three small, and three Gallies, besides other small Frigots. Some Truce-parlies passed and some bickerings also to small purpose. Divers Fugitives came to us from them. The Fleet observed their opportunities, but little was done. April 18. 1622. *A. 1622.* 8. of the Moones men ran away with her Shallop to the Manillas. The Peppercorne tooke two or three small Junkes, but little in them. May 6. at Looang Iland we *I. Looang.* found 30. tuns of Red Wood, a China Junke, a Portugall, and two or three Champans in the River, which were fired, except the Wood. The 9. foure ships were sent to *They saile to Macau.* Macau, the rest to Piscadores to exchange Portugalls for our men, and to intercept Frigats. The 17. a Frigat of Macau was after long fight taken by our shallops, with 320. balls of goods. June 1. we had sight of three Frigats, which went in among the Ilands for Macao, we not being able to hinder them. A Priest and others came aboord with a Flag of Truce to treat about their men. The 12. came in eleven Dutch Ships to take in Macau, and never offered to speake with us, but went directly as neere the Towne as they could, and sent presently small vessells to sound. They landed 1000. men on the 14. against Macau, & after mutuall shot were repelled, having *Dutch repulse at Macau.* lost six Captains (as I heard) and above 200. men, besides many hurt; and had they not gotten their Boats as they [II. x. 1853.] did, they had beene all, by their owne report, put to the sword. On the 17. we departed as it had beene agreed, and anchored under the Iles Ladrones all night. The *Ladrones.* next day we put to Sea betwixt the Iles Supattos and *Their third comming to Japan.* Neme. July 4. wee were close aboord the point of Langa- sacke. On the sixth M. Hatch the *Preacher came **See his letter sup. c. 3.* aboord. August 2. A Councell was called at the Dutch house by their Admirall, in which it was concluded to

dissolve the two Fleets; each to beare their own adventures till they came to Jacatra. The 15. we had a Tyffon Southerly, and broke two Cables. The Dutch Moone and Hound drove ashoare, the Moone litle hurt, the other bilged. The Peppercorne and Hailem, drove ashoare at Firando without hurt. This Tyffon was so sore at Sea, that the Moyen cut over-bord her maine Mast, and threw out her Shallop: the Tro threw out 300. sackes of Rice, wet more, with her Powder, and was so leake shee was like to sinke. The Bantam lost her maine and misen Masts, threw over-bord 3. Pieces of Ordnance, 2. Anchors, a Shallop, 600. sackes of Rice, her Head and Gallerie all washt away, &c. October 9. the Dutch Moone and Hound, layd up sunke. The 15.th we went out into the Road, being bound for Jambee. Till the first of November we had no sight of the Sun to make observation. The 15.th we got into the road of Jambee. The rest I omit. May 28. they had sight of Saint Helena, and anchored next day in Chappell Bay. August 26. they arrived at Erith.

A Tyffon or cruell storme.

Anno 1623.

Thus have you seene the Dutch dealings in the Indies with the English and Natives; agreeing to that which in the third, fourth, and fifth Bookes is more fully before delivered: to which this is here added as later Intelligence, and containing relation both of the Manillas and of the English industry, cost and dangers sustained to maintaine termes of Peace according to the league and Conditions articled betwixt them. Now for their correspondence to the English, thou mayst read in the following Relation, confirmed by the Oathes of divers thence returned, published lately by the East Indian Societie and heere abbridged, the worke swelling too much, and a little of such Discourse being more then enough.

Chap. XVI.

The Dutch late proceedings at Amboyna, in cruell torturing and executing of divers English-men: with other their like Acts to the Natives in Banda; published lately by the English-East-Indian Societie; heere much abbreviated.

After the fruitlesse issue of two severall Treaties: the first Anno 1613. in London; and the other Anno 1615. at the Hage in Holland, touching the differences betweene the English and Dutch in the East-Indies, at last by a third Treatie Anno 1619. in London, there was a full and solemne composition made of all the said differences, and a faire order set for the future proceeding of the Supposts of both Companies in the Indies; aswell in the course of their Trade and Commerce, as otherwise. Amongst sundry other points, it was agreed, that in regard of the great blood-shed and cost, pretended to bee bestowed by the Hollanders, in winning of the Trade of the Iles of the Molluccos, Banda, and Amboyna, from the Spaniards and Portugals, and in building of Forts for the continuall securing of the same, the said Hollanders therefore should enjoy two third parts of that Trade, and the English the other third; and the charge of the Forts to bee maintained by taxes and impositions, to be levied upon the Merchandize. Wherefore, in consequence of this agreement, the English East India Company planted certaine Factories for their share of this Trade; some at the Molluccos, some at Banda, and some at Amboyna.

Amboyna described.

This Amboyna is an Iland lying neere Seran, of the Circuit of fortie leagues, and giveth name also to some other small Ilands adjacent. It beareth Cloves; for gathering and buying in whereof, the English Companie for their part had planted five severall Factories: the head and Rendevouz of all, at the Towne of Amboyna; and

therein first, Master George Muschampe, and afterward Master Gabriell Towerson, their Agents, with directions over the smaller Factories at Hitto and Larica, upon the same Iland, and at Loho and Cambello, upon a point of their neighbouring Iland of Seran.

Upon these Ilands of Amboyna, and the point of Seran, the Hollanders have foure Forts; the chiefe of all is at the said Towne of Amboyna, and is very strong, having foure Points or Bulwarkes with their Curtaines, and upon each of these Points sixe great Pieces of Ordnance mounted, most of them of Brasse. The one side of this Castle is washed by the Sea, and the other is divided from the Land with a Ditch of foure or five fathome broad, very deepe, and ever filled with the Sea. The Garrison of this Castle consisteth of about two hundred Dutch Souldiers, and a Company of free Burgers. Besides these, there is alwayes a matter of three or foure hundred Mardikers (for so they usually call the free Natives) in the Towne, ready to serve the Castle at an houres warning. There lye also in the Roade (for the most part) divers good Ships of the Hollanders, as well for the guard of the place by Sea, as for the occasions of Traffique: this being the chiefe Rendevouz, as well for the Iland of Banda, as for the rest of Amboyna. Heere the English lived; not in the Castle, but under protection thereof, in a house of their owne in the Towne; holding themselves safe, as well in respect of the ancient bonds of Amitie betweene both Nations, as of the strict conjunction made by the late Treatie before mentioned.

Dutch Castle.

Garrison.

Subjects.

Ships.

[II. x. 1854.]

They continued heere some two yeares, conversing and trading together with the Hollanders, by vertue of the said Treatie. In which time there fell out sundrie differences and debates betweene them; The English complayning that the Hollanders did not onely lavish away much money in Building, and unnecessarie expences, upon the Forts and otherwise, and bring large and unreasonable reckonings thereof to the common accompt; but also did, for their part, pay the Garrisons with victuals

and cloath of Coromandell, which they put off to the Souldiers at three or foure times the value it cost them, yet would not allow of the English Companies part of the same charge, but onely in ready money; thereby drawing from the English (which ought to pay but one third part) more than two thirds of the whole true charge. Hereupon, and upon the like occasions, grew some discontents and disputes, and the complaints were sent to Jaccatra, in the Iland of Java Major, to the Councell of defence of both Nations there residing: who also, not agreeing upon the points in difference, sent the same hither over into Europe, to bee decided by both Companies heere; or, in default of their agreement, by the Kings Majestie, and the Lords the States Generall, according to an Article of the Treatie of the yeare 1619. on this behalfe. In the meane time, the discontent betweene the English and the Dutch, about these and other differences, continued and daily encreased, untill at last there was a sword found, to cut in sunder that knot at once, which the tedious disputes of Amboyna and Jaccatra could not untie. And this was used in manner as followeth.

Jacatra (now Bacaria) seat of the Dutch Government in the Indies.

About the eleventh of February 1622. Stilo veteri, a Japoner Souldier of the Dutch in their Castle of Amboyna, walking in the night upon the wall, came to the Centinell (being a Hollander) and there, amongst other talke, asked him some questions touching the strength of the Castle, and the people that were therein. It is heere to bee noted, that those Japoners (of whom there is not thirty in all the Iland) did, for the most part, serve the Dutch as souldiers, yet were not of their trustie bands, alwaies lodged in the Castle, but upon occasion called out of the Towne to assist in the Watch. This Japoner aforesaid, was for his said conference with the Centinel, apprehended upon suspicion of Treason, and put to the Torture. Thereby (as some of the Dutch affirmed) hee was brought to confesse himselfe, and sundry others of his Countrymen there, to have contrived the taking of the Castle.

Hereupon, other Japoners were examined and tortured, as also a Portugall, the Guardian of the Slaves under the Dutch. During this examination, which continued three or foure dayes; some of the English men went too and from the Castle upon their businesse, saw the Prisoners, heard of their tortures, and of the crime laid to their charge; but all this while suspected not, that this matter did any whit concerne themselves; having never had any conversation with the Japoners, nor with the Portugall aforesaid. At the same time there was one Abel Price, Chirurgion of the English, Prisoner in the Castle, for offering in his Drunkennesse to set a Dutch-mans house on fire. This fellow the Dutch tooke, and shewed him some of the Japoners, whom they had first most grievously tortured, and told him, they had confessed the English to have beene of their confederacie, for the taking of the Castle; and that if he would not confesse the same, they would use him even as they had done these Japoners, and worse also. Having given him the torture, they soone made him confesse what ever they asked him. This was the fifteenth of February, 1622. Stilo veteri. Forthwith, about nine of the clocke the same Morning, they sent for Captaine Towerson, and the rest of the English that were in the Towne, to come to speake with the Governour in the Castle: they all went, save one that was left to keepe the House. Being come to the Governour, he told Captaine Towerson, that himselfe and others of his Nation were accused of a Conspiracie to surprise the Castle, and therefore, untill further triall, were to remaine Prisoners. Instantly also they attached him that was left at home in the house, tooke the Merchandize of the English Companie there into their owne custodie by Inventorie, and seized all the Chests, Boxes, Bookes, Writings, and other things in the English house. Captaine Towerson was committed to his Chamber with a guard of Dutch Souldiers. Emanuel Tomson was kept Prisoner in the Castle, the rest, viz. John Beomont, Edward Collins, William Webber, Ephraim Ramsay,

Abel Price examined.

Timothy Johnson, John Fardo, and Robert Browne, were sent aboord the Hollanders ships then riding in Harbour, some to one ship, and some to another, and all made fast in Irons. The same day also the Governour sent to the two other Factories in the same Iland, to apprehend the rest of the English there. So that Samuel Colson, John Clarke, George Sharrock, that were found in the Factorie at Hitto, and Edward Collins, William Webber, and John Sadler at Larica, were all brought Prisoners to Amboyna, the sixteenth of February. Upon which day also John Powell, John Wetherall, and Thomas Ladbrooke, were apprehended at Cambello, and John Beomont, William Grigs, and Ephraim Ramsey, at Loho, and brought in Irons to Amboyna the twentieth of the same moneth.

In the meane time, the Governour and Fiscall went to worke with the Prisoners that were already there: And first they sent for John Beomont, and Timothy Johnson, from aboord the Unicorne; who being come into the Castle, Beomont was left with a guard in the Hall, and Johnson was taken into another roome. Where, by and [II. x. 1855.] by, Beomont heard him cry out very pitifully; then to be quiet for a little while, and then loud againe. After taste of the torture, Abel Price the Chirurgion, that first was examined and tortured (as is above remembred) was brought in to confront and accuse him: But Johnson not yet confessing any thing, Price was quickly carried out, and Johnson brought againe to the torture, where Beomont heard him sometime cry aloud, then quiet againe, then roare afresh. At last, after he had been about an houre in this second examination, he was brought forth wailing and lamenting, all wet, and cruelly burnt in divers parts of his body, and so laid aside in a by place of the Hall, with a souldier to watch him that he should speake with no body. Then was Emanuel Tomson brought to examination; not in the roome where Johnson had beene, but in another something farther from the Hall. Yet Beomont being in the Hall, heard him roare most lament-

Emanuel Tompson examined.

ably, and many times. At last, after an houre & an halfe spent in torturing him, he was carried away into another roome another way, so that hee came not by Beomont through the Hall. Next was Beomont called in, and being demanded many things, all which he denied with deepe oathes and protestations, was made fast to be tortured; a cloth tyed about his necke, and two men ready with Jarres of water to be powred on his head. But yet for this time the Governor bad loose him, he would spare him a day or two, because he was an Old man. This was all Saturdaies worke, the fifteenth of February aforesaid.

Upon Sunday the 16. of February, William Webber, Edward Collins, Ephraim Ramsey, and Robert Browne, were fetcht from aboord the Rotterdam, to be examined. At the same time came Samuel Colson, William Grigs, and John Clarke, George Sharrocke, & John Sadler, from Hitto and Larica, and were immediatly upon their arrivall, brought into the Castle-hall. Robert Browne Tailor was first called in, & being tormented with water, confessed all in order as the Fiscall asked him. Then was Edward Collins called in, and told, that those that were formerly examined, had confest him as accessary to the plot of taking the Castle. Which, when he denied with great oathes & execrations, they made his hands and feet fast to the Racke, bound a cloth about his throat, ready to be put to the torture of water. Thus prepared, he prayed to be respited, and he would confesse all. Being let downe, he againe vowed & protested his innocencie; yet said, that because he knew that they would by torture make him confesse any thing, though never so false, they should doe him a great favour, to tell him what they would have him say, and hee would speake it, to avoyd the torture. The Fiscall hereupon said; what, doe you mocke us? and bad, Up with him againe; and so gave him the torment of water: which he not able long to endure, prayed to be let downe again to his confession. Then he devised a little with himselfe, and told them, that about two moneths and a halfe before, himselfe, Tomson, Johnson, Browne,

Robert Browne examined.

Edward Collins examined.

and Fardo, had plotted, with the helpe of the Japoners, to surprice the Castle. Here he was interrupted by the Fiscall, and asked, whether Captaine Towerson were not of that conspiracie. He answered, No. You lie, said the Fiscall; did not hee call you all to him, and tell you, that those daily abuses of the Dutch had caused him to thinke of a plot, and that hee wanted nothing but your consent and secrecie? Then said a Dutch Merchant, one John Joost that stood by, Did not you all sweare upon a Bible to bee secret to him? Collins answered with great oathes, that hee knew nothing of any such matter. Then they bade make him fast againe: whereupon he then said, All was true that they had spoken. Then the Fiscall asked him, whether the English in the rest of the Factories, were not consenting to this plot. Hee answered, No. The Fiscall then asked him, whether the President of the English at Jaccatra, or Mr. Welden Agent in Banda, were not plotters or privie to this businesse. Againe he answered, No. Then the Fiscall asked him by what meanes the Japoners should have executed their purpose. Whereat, when Collins stood staggering and devising of some probable fiction, the Fiscall holpe him, and said, Should not two Japoners have gone to each point of the Castle, and two to the Governours Chamber doore; and when the hurly-burly had beene without, and the Governour comming to see what was the matter, the Japoners to have killed him? Here one that stood by, said to the Fiscall, Doe not tell him what he should say, but let him speake of himselfe. Whereupon the Fiscall, without attending the answer to his former question; asked what the Japoners should have had for their reward. Collins answered, 1000. Ryals a peece. Lastly, he asked him, when this plot should have bin effected. Whereunto although hee answered him nothing (not knowing what to devise upon the sodaine) yet he was dismissed, and very glad to come cleere of the torture, though with certain beleefe that he should die for this his Confession. Next, was Samuel Colson brought in, being newly arrived

Samuel Colson examined.

from Hitto, as is before touched, & was the same day brought to the torture, who, for feare of the paine wherwith he saw Collins come out, in such a case, that his eyes were almost blowne out of his head with the torment of water; chose rather to confesse all they asked him: and so was quickly dismissed, comming out weeping, lamenting, & protesting his innocencie. Then was John Clarke, that came with Colson from Hitto, fetcht in, and a litle after was heard (by the rest that were without in the Hall) to cry out amaine. They tortured him with water & with fire, by the space of 2. houres. The maner of his torture (as also of Johnsons & Tomsons) was as followeth: First, they hoised him up by the hands with a cord on a large doore, where they made him fast upon 2. staples of Iron; fixt on both sides, at the top of the doore posts, haling his hands one from the other as wide as they could stretch. Being thus made fast, his feet hung 2. foot from the ground, which also they stretcht asunder as farre as they would retch, and so made them fast beneath unto the doore-trees on each side. Then they bound a cloth about his necke and face so close, that little or no water could goe by. That done, They powred the water softly upon his head untill the cloth was full, up to the mouth and nostrils, and somewhat higher; so that hee could not draw breath, but hee must withall sucke in the water: which being still continued to be powred in softly, forced all his inward parts, came out of his Nose, Eares, and Eyes, and often as it were stifling and choaking him, at length tooke away his breath, and brought him to a swoune or fainting. Then they tooke him quickly downe, and made him vomit up the water. Beeing a little recovered, they triced him up againe, and powred in the water as before, eftsoones taking him downe as he seemed to be stifled. In this manner they handled him three or foure severall times with water, till his bodie was swolne twice or thrice as bigge as before, his cheekes like great Bladders, and his eies staring and strutting out beyond his forehead: yet all this hee bare, without con-

John Clarke examined.

[II. x. 1856.]

fessing any thing; insomuch as the Fiscall and tormentors reviled him, saying that he was a Devill, and no man, or surely was a Witch, at least had some charme about him, or was enchanted, that he could beare so much. Wherefore they cut off his haire very short, as supposing he had some Witchcraft hidden therein. Afterwards they hoised him up againe as before, and then burnt him with lighted Candles in the bottome of his feete, untill the fat dropt out the Candles; yet then applyed they fresh lights unto him. They burnt him also under the elbowes, & in the palmes of the hands; likewise under the arme-pits, until his inwards might be evidently seene. At last, when they saw he could of himselfe make no hansome confession, then they led him along with questions of particular circumstances, by themselves framed. Being thus wearied and overcome by the torment; he answered, yea to whatsoever they asked: whereby they drew from him a bodie of a confession to this effect; to wit, That Captaine Towerson had upon New-yeeres day last before, sworne all the English at Amboyna to bee secret and assistant to a plot that hee had projected, with the helpe of the Japoners, to surprize the Castle, and to put the Governour and the rest of the Dutch to death.

Having thus martyred this poore man, they sent him out by foure Blacks; who carried him betweene them to a Dungeon, where he lay five or six daies without any Chirurgion to dresse him, untill (his flesh being putrified) great Maggots dropt and crept from him in a most lothsome and noysome manner. Thus they finished their Sabbath daies worke; and it growing now darke, sent the rest of the English (that came that day from Hitto, and till then attended in the Hall) first to the Smiths shop, where they were loaden with Irons, and then to the same lothsome Dungeon where Clarke and the rest were, accompanied with the poore Japoners, lying in the putrifaction of their tortures. The next morning being Munday the 17. of February, old Stile, William Grigs and John Fardo, with certaine Japoners, were brought into

the place of examination. The Japoners were first cruelly tortured to accuse Grigs; which at last they did: and Grigs to avoid the like torture, confessed all that the Fiscall demanded. By and by the like also was done by John Fardo, and other Japoners: but Fardo himselfe endured the torture of water, and at last confessed whatsoever the Fiscall asked him; and so was sent backe to Prison.

I have no heart to proceed. In like manner John Beomont, George Sharrock, William Webber, Gabriell Towerson, John Wetherall, John Powle, Thomas Ladbroke, Ephraim Ramsay, John Sadler, were examined by torture of the mind or bodie, or both. The Storie is fresh and lately printed, and long, to which I referre the Reader. Ten suffered, viz. Mon. Towerson, Colson, Thomson, Johnson, Wetherall, Clarke, Grigs, Fardo, Price, Browne; all protesting their innocencie.

They had prepared a Cloth of blacke Velvet for Captaine Towerson his bodie to fall upon; which being stained and defaced with his bloud, they afterwards put to the account of the English Company.

At the instant of the execution, there arose a great darknesse, with a sudden and violent gust of wind and tempest; whereby two of the Dutch ships, riding in the Harbour, were driven from their Anchors, and with great labour and difficultie saved from the Rockes. Within a few dayes after, one William Dunckin, who had told the Governour, That Robert Browne the English Tailour, had a few moneths before told him, he hoped that the English should have as much to doe in the Castle of Amboyna, as the Dutch; This fellow comming upon an Evening to the Grave where the English were buried, being all (save Captaine Towerson) in one pit, fell downe upon the Grave; and having lien there awhile, rose up againe starke madde, and so continued two or three dayes together, and then died. Forthwith also fell a new sicknesse at Amboyna, which swept away about a thousand people, Dutch and Amboyners: in the space wherein,

there usually died not above thirtie at other Seasons. These signes were by the surviving English referred to the confident prediction of Emanuel Tomson abovenamed, and were by the Amboyners interpreted as a token of the wrath of God for this barbarous tyrannie of the Hollanders.

The manifold testimonies of their innocencie by their owne writings before their death, devout and deep protestations at their death; desire also to receive the Sacrament to ratifie the same, and lastly the proofe thereof by many reasons, with the Objections answered; the Reader may at large see in the Booke set forth by the Company. Out of which for perfecting our Banda Relations, I have added this. But he could not see the thirtieth Article, [II. x. 1857.] which orders, that all disputes that cannot be decided by the Councell of defence, should be remitted into Europe; first, to the two Companies there; and in default of their agreement to the King and States. Why then was not this dispute so proceeded in? There is nothing in the former Articles, to limit the Councell of defence; and this generall Article appeareth to be added by way of ampliation, to provide for that which was not particularly and expresly cared for in the former. Which is most plaine by the words of the explanation upon this thirtieth Article, agreed upon at the first, and subscribed by the Commissioners on both sides, Anno 1619. where this course of proceeding is expresly directed, not only in disputes about the meaning of the Articles, but also about any other matter happening in their common aboad. Since which also the Kings Majestie hath, upon a smaller occasion then the life of his Subjects, cleerely declared himselfe in the point of Sovereigntie; That both Nations in the Indies should wholly lay aside al pretence thereof. Which Declaration was sent to the Lords States General, & by them accepted before this bloudie butcherie was executed. But if it were granted, that the Hollanders are absolute Lords of their partners the English in those parts, without respect to the Treatie, yet at least the Hollanders in

Amboyna, are bound to observe the Lawes of the united Provinces; for so saith this Authour himselfe. Doe these allow to begin the Processe at the torture, and to bring persons of honest fame to the Racke, upon others confession made in the torture? Do their Lawes allow of the leading Interrogatories above mentioned, to direct the Prisoner what to say, to avoid the torture? Where, in the united Provinces, is that drowning with water, in use? or the torture with fire, used to Johnson, Tomson, and Clarke? or especially the splitting of their toes, and launcing of the brest, and putting in Gun-powder, and then firing the same, whereby the bodie is not left intire, neither for innocencie, nor execution? Clarke and Tomson were both faine to bee carried to their execution, though they were tortured many dayes before.

Lastly, their confessions were contradictory, apparantly false, and of things impossible to bee done, much lesse practised before by the said parties; and therfore ought not by their Law to have beene beleeved, nor the Prisoners to have beene condemned thereupon, without other sufficient Indicia, or evidence besides.

In the last place, this Author handleth the excesse of the torture whereof (hee taketh notice) there is much complaint in England; and saith, That the Lords States Generall take great care to enforme themselves of all the passages of this busines; and to that end have desired to see all the Letters, Pieces, and Papers that concerne this Processe: by which it appeareth not, that there was any cruell torture used. But suppose the acts make no mention of them; is it any marvell that the Authors of this murtherous and tyrannous Processe, being themselves the persons that also formed the Acts would omit those things that made against them? It is to bee presumed also, that the Acts kept by their people at Poloway in Banda, have omitted many things of their Processe, against the poore Polaroones, whom in August 1622. being about sixe monethes before this execution of the English, their Governour there used in like sort, as the

Governour of Amboyna did the English, and gave him a modell and precedent of this Processe; which it will not be amisse to relate briefly, because this Authour, in the next place alleageth the mercifull disposition of the Netherlands Nation in generall; to inferre thence, that it is therefore unlikely, that their Governour at Amboyna was so cruell, as is reported in England.

Polaroon one of the Ilands of Banda, was in possession of the English at the time of the Treatie, Anno 1619. and by the agreement was to remaine theirs. After the Treatie came unto the Indies, the Hollanders forbare publishing thereof in the Ilands of Banda, untill they had taken Polaroon. But, knowing that it must be restored againe, according to the Treatie, they first take all courses to make the Iland little or nothing worth: they demolish and deface the Buildings, transplant the Nutmeg-trees, plucking them up by the Roots, and carrying them into their owne Ilands of Nera and of Poloway, there to be planted for themselves; and at last finde a meanes to dispeople the Iland, and to leave it so, as the English might make no use of it, worth their charge of keeping; and that upon this occasion: There was a young man, the Sonne of an Orankey, or a Gentleman in Polaroon, that had committed Felonie; for which, by the Lawes of his Countrey, hee was to die. This fellow, to save his life, fled to another Iland of Banda, called Rosinging, and there turned Christian: but quickly understanding, that that would not make him safe from punishment, hee went backe secretly to his owne Countrey of Polaroon; and, having lurked there a few dayes, tooke his passage for Nera, another Iland where the Dutch have a Fort; and told the Dutch Governour, that the Orankeyes of Polaroon had conspired to massacre the Dutch as well at Polaroon, as at Poloway, with helpe of the people of Seran, that should send over thirtie Curricurries for that purpose. Immediately upon this Indicium of this Malefactor, certaine Prowes or Fisherboates of the Polaroons, that were fishing at Poloway, were seized, and the people

made Prisoners, Command was sent by the Dutch Governour to Polaroon, that the Orankeyes should come over to him, that there might be further inquisition made of this matter.

[II. x. 1858.] The Priest of the Polaroons and seventie Orankeyes instantly tooke a Prow or small Vessell of their owne, and imbarked themselves for Poloway. As they were at Sea, and yet out of the sight of the Dutch Castle, they were met by a Fisher-boat of Bandanezes, and told, how all the rest were apprehended; and that, if they went to Poloway, they were all but dead men. Neverthelesse, the Priest and the rest, although they had space and meanes to have escaped to Seran and other places safe enough from the Hollanders, yet were so confident of their innocencie, that they would needs to Poloway to purge themselves. Where, assoone as they were arrived, they were instantly carried Prisoners to the Castle: and withall the Governour, with a force of two hundred men, went presently for Polaroon; whence he fetched all the rest of the Orankeyes, and brought them Prisoners to the same Castle. As soone as they were comne, they were presently brought to the torture of Water and fire, even in the same sort as our people were afterward at Amboyna; onely herein differing, that of those of Poloway, two were so tortured, that they died in their tortures: the rest being one hundred sixtie two persons, were all upon their owne forced confessions, condemned and executed. The Priest when he came to the place of execution, spake these words in the Mallaian Tongue: All yee, great and small, rich and poore, black and white, looke to it: we have committed no fault. And when hee would have spoken more, hee was taken by the hands and feet, laid along, and cut in two by the middle with a Sword. Forthwith, the Governour caused the wives, children, and slaves of those of Polaroon, to be all carried out of the Iland, and distributed in other Ilands subject to the Dutch; and so have made a cleere Countrey for the English; where they may both plant and gather themselves destitute of the

helpe of any of the Countrie people; without whom, neither the English nor Hollanders can maintaine their Trade in the Indies, And yet this is not heere recited, to the end thereby to charge the Netherlands Nation with those cruell proceedings, but the persons themselves, that have commited those barbarous Tyrannies: Who, if we shall beleeve an Authour of their owne, are not of the best of that Nation. For the Maiores (as this Authour sayes) use the Indies as a Tucht-house or Bridewell, to manage their unruly and unthriftie children and kindred; whom when they cannot rule and order at home, they send to the Indies, where they are preferred to Offices and places of Government. Yea, saith he, they preferre such to be Fiscals there, as never saw Studie nor Law. So that it is no marvell, that such persons proceed not with that Justice and moderation as is used generally in the Low Countries, by the choice of the Nation there. And this agreeth well with the report of our Merchants of credit, that came lately from Amboyna; who averre, that excepting the Governour himselfe, who is well stept in yeeres, of the rest of the Councell there, as well the Fiscall, as others, there was scarce any that had haire on their faces, yea, that most of them are lewd drunken debauched persons; and yet must be Judges as well of our English, as the poore Indians there.

Noormendich discourse printed, An. 1622. under the name of Ymant van Waarmond.

WE have bin long enough perplexed with viewing Easterne Tragedies. Let us now turne our Eyes Westward. And lest any should thinke that in hatred of the Dutch Name I have published the last, or any of the former Relations of bad dealing with the English: I have heere added this that may make for their Honour, an Act of Hostilitie against a knowne Enemie: as also every where in this Worke I have not wittingly omitted, either publike Act, Fleet, Voyage, or Victorie of theirs, which might honour their Nation (yea if I found any particular Act of kindnesse, or any kinder person to the English Name and Nation, I have beene readie to mention the

same) so farre as agreeth with our Historie. I cannot make the East Indian Dutch Case good, nor would I make the European bad, raising a Nationall quarrell (which God forbid, and which the Devill there sought) out of a personate.

Chap. XVII.

A true description of the Bay Todos los Santos in Brasill, and taking the Towne Salvador by the Admirall Master Jacob Wilkins 1624.

THe Bay of Todos los Santos, in the Land of Brasill is situated upon thirteene degrees of Southerly Latitude an hundred leagues above Pharnambuco. It is the place at which the Governour, the Bishop, and the Auditor Generall of all the Coasts of Brasill are resident. This place is most inhabited: it hath three Townes: the one is neere to the Barra, or comming in, and is called Villa veta, which is the first that was built in this Jurisdiction.

The second is the Towne called Salvador (or Saviour, [II. x. 1859.] in English) builded by Thomas de Sofa, and foure leagues thence Landwards in, lyeth the Village Paripe. It hath many Sugar-mils, although the Inhabitants get their livings for the most part by Cotton.

Within the Towne are five Churches and one Colledge of the Jesuits, of which are some eightie in the Towne. The Bay is some three leagues large, and stretched some fifteene Leagues Landwards in. It hath many small Ilands which yeeld great store of Cotton. It is divided into severall parts, and hath many branches in which the Inhabitants use small Barkes.

The Bay is (when the water is reasonable high) in some places, twelve, eighteene, and twentie fathome deepe, and lyeth inwards North North-west. On the corner of it is a Castle built, which is called Saint Antonio, neere which lyeth a Banke which reacheth a league into the Sea South-eastward. When the wind bloweth very strong, the water maketh there great noyse: but there is no danger

for the ships, seeing it is five or six fathome deepe, and the ground is sand. The corner on which Saint Anthonio standeth, is but a league distant from the Towne. The high ships Land commonly just against the great Church.

Now for the taking of the same by the Dutch, it is thus both related and in Picture also (here omitted) described.

The High and Mightie States, with the advise of his Excellencie the Prince of Orange, erected a West India Company, and prepared a Navie of above thirtie ships strong, of which Master Jacob Wilkins was chosen Admirall, and the Lord of Dort appointed to be Generall.

This Fleet put to Sea the two and twentieth of December, in the last yeere 1623. and the Iland of Saint Vincent (which is one of the Ilands of Cabo Verde) being appointed to bee the Rendezvous, all the ships of the Fleete met there, except that in which the Generall was, who came to Sierra Liona: And the Fleet having tarried there the space of five weekes, it departed on the sixe and twentieth day of March thence, and came on the eighth of May before the Bay of Todos los Santos, in which he might have sailed the same night, but hee tarried, for good reasons and considerations, till it was day, and used this stratagem or policie, namely: hee put all the Souldiers on foure of the greatest and best shippes, and caused their Ensignes on the other still to bee displayed. The same day hee landed fifteene hundred men with two light Peeces called Dragons, who went in the night time into a small Wood which lyeth neere to the Towne.

And the Admirall commanded afterwards that foure ships should saile directly to the Towne and lie against the batterie, which they did, and came so neere to it that they touched ground; whereupon they shot very fiercely, both upon the Towne and the batterie, from whence the Enemy answered them in the same tune, and shot amongst other, one of our Captaines named Gedulthaber. The Captain Peter Freecksen of Enchuysen behaved himselfe

amongst the rest very valiantly, to the great admiration of all them that saw him: And all the others used likewise their best endevours; but seeing that both the Ordnance of the Towne, and the battery played so cruelly upon them, they resolved to land some men with their Boats to surprise the batterie, although it was defended by two hundred men, and to make the Ordnance unserviceable. Which charge being undertaken by the Vice-admirall Peter Petersson Heyn, hee went with eight Boates, or Sloopes (which were well furnished with Men, Muskets, Skeanes, Hammers, and Nailes) directly to the battery, and as soone as our men mounted upon the same, the enemies fled through the water to the Towne. Whereupon our Vice-Admirall having nayled the Ordnance upon it, and cast it downe, hee returned againe with all his men to the ships without receiving any dammage by the Ordnance of the Towne which was continually displaied against him. Clayes Gerritsson Vos was not one of the least that shewed themselves valorous in this Enterprise.

The next day being the ninth of May, it was resolved that the Towne should bee assaulted on two sides, namely, from the ships by the Mariners, and out of the Wood by the Souldiers. But the Townesmen having had the night before an allarme or two given unto them by reason of the Souldiers which were come into the Wood, as they learned, they fled all out of the Towne with the Archbishop, and in the morning when our forces thought to scale the wals of the Towne, there appeared an old man, who said that all the Burgers were runne away, and opened the gate: At which time Captaine Vogelsanck of Amsterdam marcht first into the Towne with his Companie, and the other following him, they beset the Market and other passages, and afterwards (when they mistrusted no enemie) they began to pillage, and every one got rich prizes, or bootie of Gold Chaines, Duckets, Rials of eight, gilded and silvered Rapiers, Swords and Daggers, besides great store of rich apparell, of which there was such abundance,

that every Souldier is provided with it, as if he were a Captaine: They found likewise at their arrivall the Tables yet covered in the Cloyster, and many other places, and fell to the meate and drinke on them. But because no excesse should be commited, some hundred Pipes or Vessels of Wine were presently knockt in pieces.

All the houses were almost all as Palaces, and adorned and furnished with rich houshold-stuffe, of which every one tooke as much as he could carrie. When the pillage was done there were many inferiour Souldiers that durst venture fortie and fiftie pieces of eight Rials, (which amount to foure shillings and six-pence) at a set or gaine. [II. x. 1860.] And there are many Officers, which have gotten fourteene thousand and fifteene thousand Gilders for their owne private bootie, and goe with Chaines of Gold about their necks, whereby it appeareth that a man may even in one houre grow rich in those parts.

The Governour being with his Servants and yet armed in his Palace, the Vice-Admirall caused him to lay his Armes downe, and tooke him as his Prisoner. Amongst the other booties and prizes that were found in the Church, there was a Crucifixe of Silver some foure foot long, with the Image of our Saviour being made of Gold, and was a foote and a halfe long. *Governour taken.* *Rich Crucifix.*

When all the tumult was ceased, and all things were put in order, namely on the twelfth of May, a Preacher of Zealand gave in the great Church the Almightie thankes for such a great Victorie; and on the same day came the Lord of Dort into the Bay, when hee had wandred some five weekes about it.

And in the meane time was the Ship de Vos (or Fox in English) loaden with foure hundreth Chests of Sugar, besides great store of Tobacco, and Hydes, and being sent thence, the Shipper of it, namely, the valorous Claes Gerritsson Vos, arrived the five and twentieth of August, with the same in the United Provinces, and brought this good tydings to his Countrey-men.

Even before the departure of this Shipper, there

arrived yet in the Bay afore mentioned, a small Ship that came with the Provedidor, (or Providor) of the Jesuites, with a great summe of money that was gathered for them that are of his Order; and hee being seized upon, the money was presently made prize. On the Castles which the Enemie forsooke, were left five and fortie Pieces of Brasse. There was also presently order given for the demolishing of the Castle that was seated neere the Sea, and for the fortification of the Towne. The goods which are taken and the remainder of the Prizes, are to bee brought into the Low-Countries with other Ships.

As soone as this tyding came into the United Provinces, there were on a sodaine many Souldiers leavied to goe to the Bay afore mentioned, with a Fleet that lay readie for the same purpose, seeing that there are yet many other places to bee taken, besides rich Booties and Prizes.

There is also Newes of great preparations in Spaine to recover this losse, as also, of another famous Act of the Hollanders commanded by L'Hermit, which are said to have taken Lirma the chiefe Citie in Peru, and other places on the Peruan Coast: the old Enemy of the Spaniard, viz. the people of Chili being joyned with the Dutch. If this bee true, it is likely to prove a Costly warre to the Spaniard, and Honourable to the Dutch. For as the Spanish Treasure hath long kept Europe in action, so Peru is their chiefe Mine, and Chili their most prevayling American Enemy, which hath not onely not lost, but gotten of them now above fiftie yeares together, not Cities and Forts alone, but Martiall skill, Armes, and Horses, not fearing man to man to dare and entertaine the proudest. Besides, Chili it selfe is the richest Countrey for Gold, knowne in America.

The end of the tenth Booke.

END OF VOLUME X.

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